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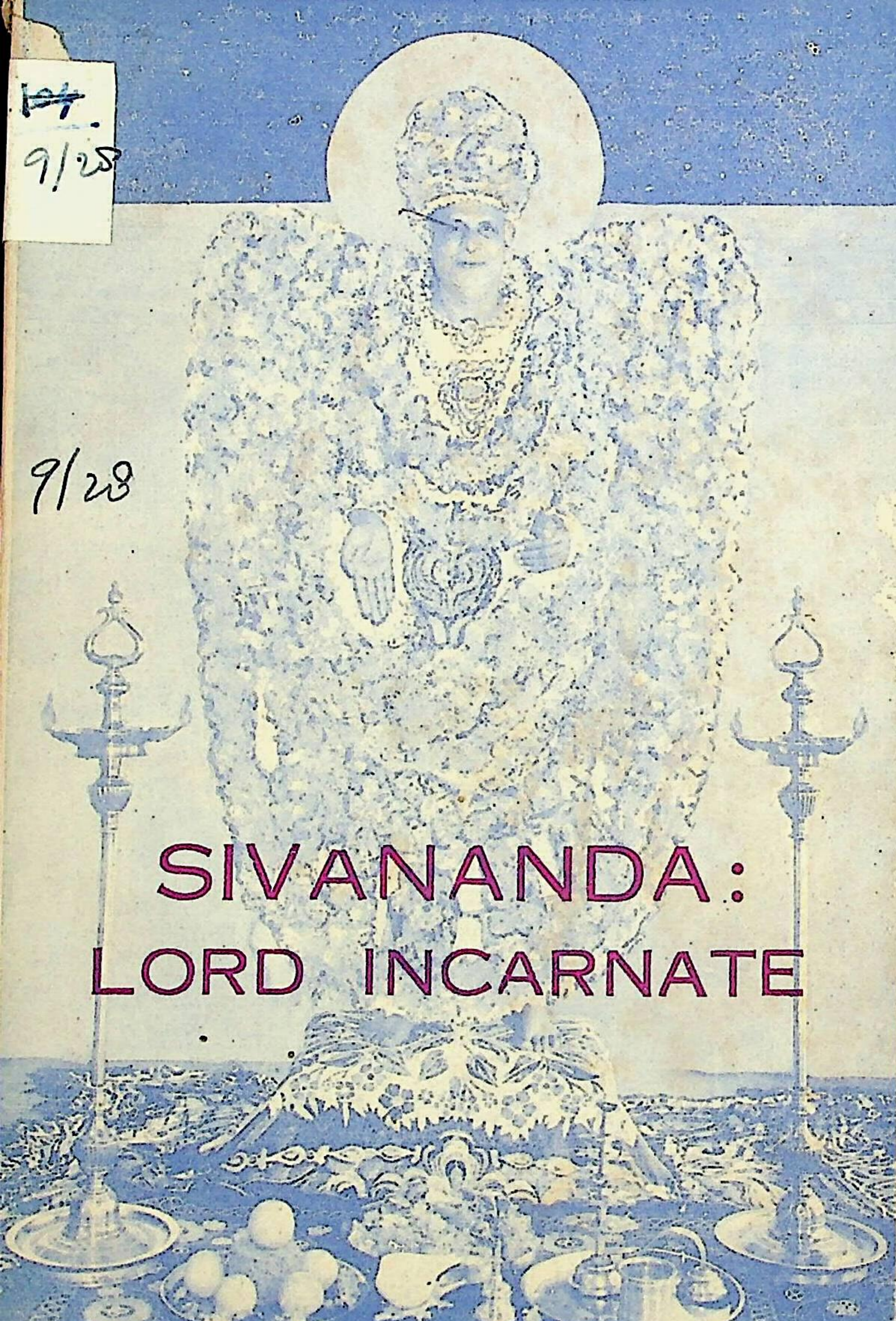
SIVANANDA: LORD INCARNATE



SIVANANDA:
LORD INCARNATE

I have had the privilege of meeting Swami Sivanandaji several times, and appreciate the power of his personality and the single-minded devotion with which he seeks to fulfil in himself the great mission which the Rishis of old lived for.

I wish Sri Sinha's efforts in trying to introduce this sage to a wider public, every success.

—**K. M. Munshi,**
Governor of U.P.

SRI SWAMI SIVANANDA

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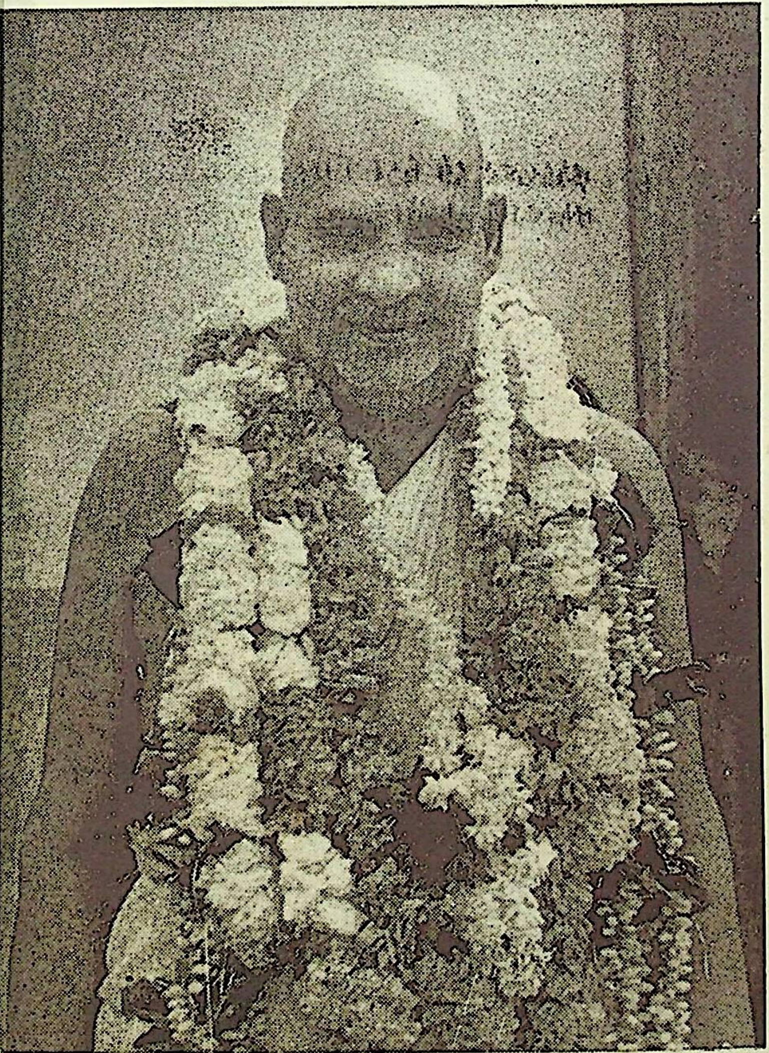
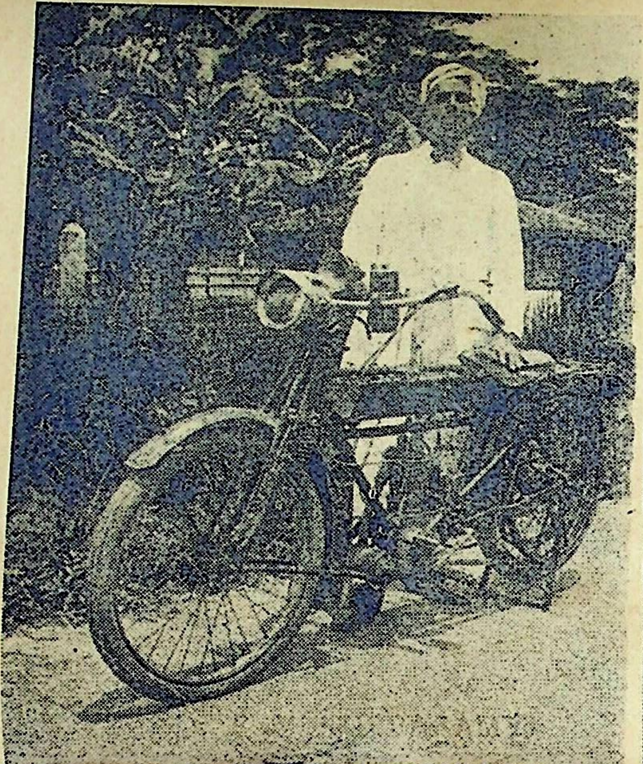
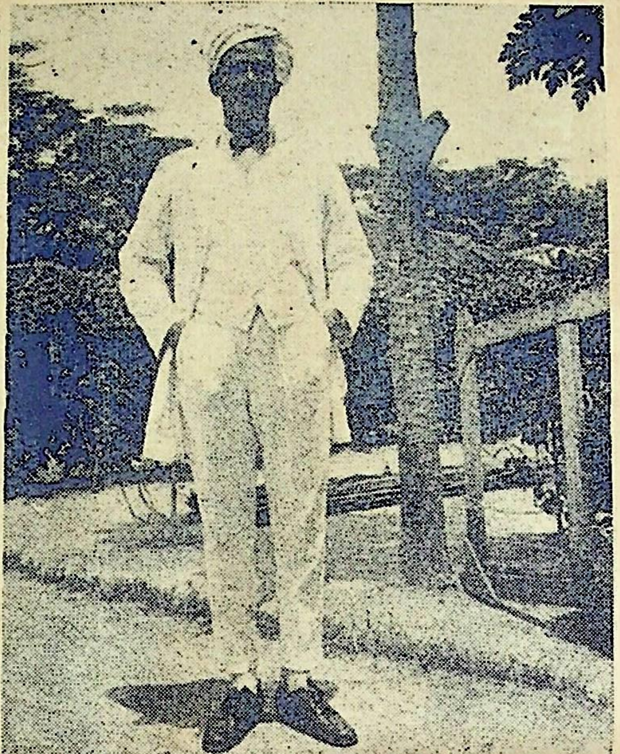


LORD INCARNATE

[On the reverse]: Dr. P. V. Kuppuswamy (Swami Sivananda in his Purvashram or pre-Sanyas days) in Malaya.





Platinum Jubilee Series No. 7

PRESENTED

SIVANANDA
LORD INCARNATE

By

Sri Rai Saheb A.B.N. Sinha, M.S.G.S., F.F.U.
Member, Sivananda Gyana Sabha,
Fellow of the Forest University.

FOR THE FAVOUR
OF
REVIEW

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9/28

PUBLISHERS' NOTE

One more flower is offered at the divine feet of Sage Sivananda. Even as the personality of Sri Rai Saheb A.B.N. Sinha radiates the lustre of an advanced Yogi, his writings waft the fragrance of his supreme devotion to God and Gurudev.

The Sadhak-world is already indebted to Sri Sinha for his thrilling work "*Sivananda: the Prophet of the New Age.*" The present work written specially in connection with the Platinum Jubilee (70th Birthday of Sri Swami Sivananda, is equally inspiring.)

We fervently hope and pray to the Almighty that the present publication would draw more and more people to the divine lotus-feet of Sage Sivananda, inspire them to follow the Sage's teachings and thus make their life happy, peaceful and blessed.

15th July, 1956. *Publishers*

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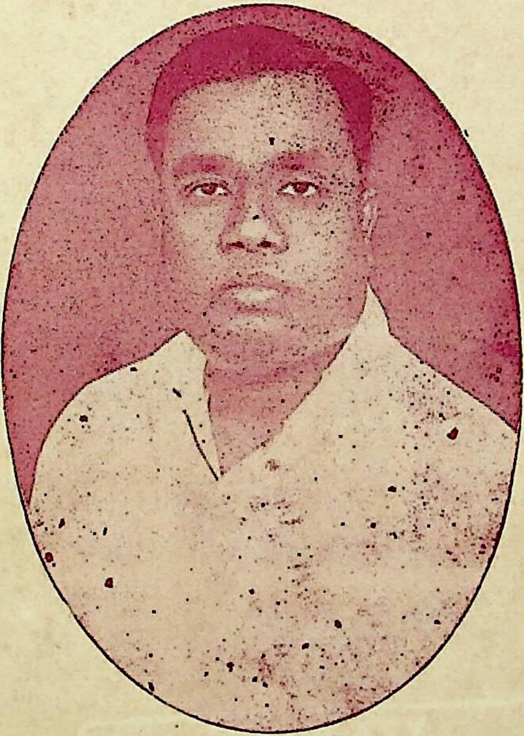
SRI P. DAKSHINAMOORTHY

— The Donor —

Born on the 17th June 1914, of Sri Ponnambala Nayanar and Srimathi Sampoornam Ammal, Sri P. Dakshinamoorthy had his education in Shiyali (Tanjore District) and in 1937 married Sri Sivasindhi Ammal, by whom he has three children. He is working as the Accountant/Manager, in the Western India Match Co., Ltd., Dharmadam Branch.

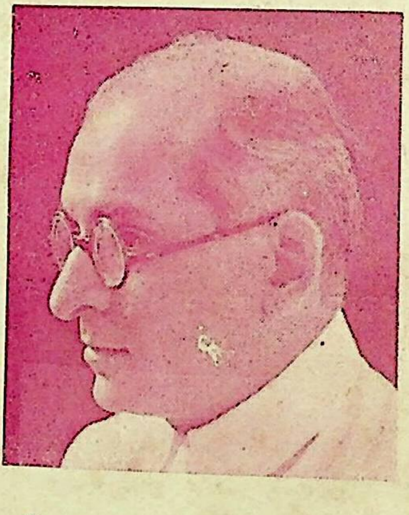
A devout, though unostentatious disciple of His Holiness Sri Swami Sivanandaji Maharaj, Sri Dakshinamoorthy exemplifies in his life the ideals of a real, sincere and diligent Sadhak who lives a life dedicated to a spiritual ideal, ever intent on reaching the goal of life, viz, God-realisation. It is most appropriate, therefore, that this great work from the pen of an eminent thinker, describing the glory of Sri Gurudev, should reach the widest circle of the Lord's children through the munificence of another great devotee of Bhagawan Sivananda,—Sri P. Dakshinamoorthy. May Bhagwan's choicest blessings be on Sri Dakshinamoorthy and family.

THE DONOR



SRI P. DAKSHINAMOORTHY

H.E. SRI K. M. MUNSHI



Governor of Uttar Pradesh

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BANARAS

FOREWORD

GOVERNOR'S CAMP,
Uttar Pradesh.
June 12, 1956.

Age after age, Arya-Dharma has thrown up creative interpreters who have applied its fundamental values to the problems of each age and led man to find fulfilment in realising those values. One of such men at the present day is Swami Sivanandaji of the Yoga-Vedanta Forest University, Rishikesh, whose life and personality, have been described by my friend Sri A.B.N. Sinha, in this little book.

Swamiji was once a practising doctor. He has seen modern life in all its aspects; now he sits like a Rishi on the banks of the sacred Ganga, presiding over his Ashram which consists of devout followers; joining in hymns and Kirtans; uplifting those who meet him by his personality and message; distributing food, clothes and medicines to the poor and the needy; and establishing contact with a wide public by means of his books which are very popular.

I have had the privilege of meeting Swami Sivanandaji several times, and appreciate the power of his personality and the single-minded devotion with which he seeks to fulfil in himself the great mission which the Rishis of old lived for.

I wish Sri Sinha's efforts in trying to introduce this sage to a wider public every success.

VICTORY TO SIVANANDA

(His Holiness Sri Bodh Chandra Singh)

[Maharaja of Manipur, Imphal]

आलोक्य सर्वान् कलिदोषयुक्तान् कथं तरेयूरिति वा विभाव्य ।
सृष्टो विधात्रा तरणाय त्वं हि दीने कृपालुर्विबुधस्वभावः ॥१॥

1. Seeing that the people of this age are affected by the defects of "Kali" and pondering over how they could get over evil, the Creator seems to have fashioned you who are like a celestial in nature, and who are compassionate to the distressed.

हरेर्नियोगः परिपालनीय इति तु बुद्ध्वा जगतां शुभं च ।
सम्पादनीयं भवतां प्रयत्नात् का नाम चिन्ता भवति स्थिते हि ॥२॥

2. Please bear in your mind the prosperity of the world, and carry out, with effort, the intentions

of the Supreme Lord. What sorrow can there be when you are here ?

दिगन्तव्याप्तं यश एव योगिन् लब्ध्वा मनुष्याः श्रवणेन्द्रियेण ।
लषन्ति सर्वे तव दर्शनं च यथैव भृंगा : कुसुमस्य रूपम् ॥३॥

3. O Yogin ! Hearing of your glories, which have spread themselves in all directions, men are longing to see you, even as bees are eager to see a flower.

यथा द्विरेफा मकरन्दलोभादुड्डीय कामं कुसुमेषु लग्नाः ।
तथा मनुष्यास्तव योगलोभात् सम्प्राप्य भूयस्त्वयि दत्तचिन्ताः ॥४॥

4. As bees soar into the air, as they like, and then get fixed up in flowers, men, on account of longing for Yoga, try to obtain you, and ever contemplate on you.

धन्वन्तरिस्त्वं भवरोगनाशे दिवाकरस्त्वं विषयान्ध्यदूरे ।
तारापतिस्त्वं भवतापशान्तौ प्लवस्वरूपः पतितोद्धृतौ च ॥५॥

5. You are Dhanvantari (Divne Physician) in curing the disease of worldliness, the Sun in destroying the darkness of sensuality, the Moon in mitigating the heat of earthly life, a boat to carry across, the fallen.

लभस्व योगिन् ! शतवर्षमायुर्ददस्व तावद् भवतापशान्तिम् ।
आवेदय त्वं सदसद्विचारं कुरु प्रचारं खलु कृष्णनाम्नः ॥६॥

6. O Yogin ! May you attain to a hundred years of life ! May you during your life-time, bring peace to those afflicted with the pains of life ! May you give the knowledge of Truth as distinguished from the false ! May you spread the glory of the Name of God !

OM NAMO BHAGAVATE SIVANANDAYA

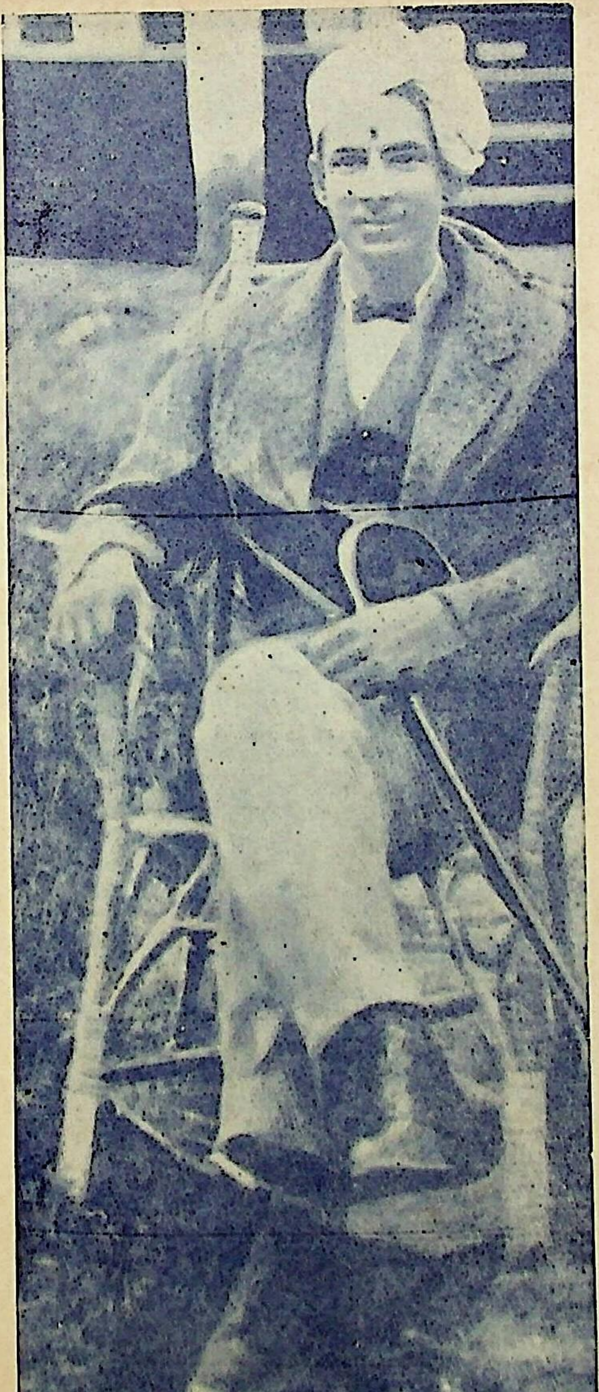
(*Sri Swami Turiyananda*)

अहो मे सौभाग्यं प्रभवति मतिर्मे यदि जडा
वरां श्रौतीकर्तुं तव विमलकीर्तिं, गुरुवर !
तदेतज्जानेऽहं, प्रियवर ! शिवानन्द ! सततं
कृपापूर्णा दृष्टिस्तव च परिपूर्णास्ति म इति ॥

ॐ ॐकारार्थसमर्थसाधनविधौ वेदात्मना संस्थितं
न नन्दन्तं श्रितपादपंकजयुगैरानन्दपूर्णात्मना ।
मो मोक्षश्रीनगरं नयन्तमखिलान् प्रेमात्मना सन्ततं
वन्देऽहं मम देशिकेन्द्रमनिशं, श्रीमच्छिवानन्दमोम् ॥१॥
भ भक्तस्यात्मसरोवरे प्रियहृदा हंसायमानं विभुं
ग गंगातीरमुपाश्रितं, कवयतां पापापहारं प्रभुम् ।
व वन्द्यं वेदविदां वरं, वरगुणैः संसेवितं श्रीगुरुं
वन्देऽहं मम देशिकेन्द्रमनिशं, श्रीमच्छिवानन्दमोम् ॥२॥
ते तेजोराशिभिराश्रितांघ्रियुगलं, तेजोमयांभोनिधिम्
शि शिष्यैः शिष्टवरैः सदा शिवपरैः संसेवितांघ्रिद्वयम् ।
वा वाचाऽगम्यपदं, परात्परमयं, स्वानन्दपूर्णास्पदं
वन्देऽहं मम देशिकेन्द्रमनिशं श्रीमच्छिवानन्दमोम् ॥३॥
नं नन्दीशादिसुरेश्वरैः सह सदा नन्दन्तमानन्ददं,
दा दान्तं, दानपतिं, दयापरिमितं, दारिद्र्यसंनाशकम् ।
य यज्वेन्द्रान्वयभास्करं, यमवतां श्रेष्ठं परं, योगिनं
वन्देऽहं मम देशिकेन्द्रमनिशं, श्रीमच्छिवानन्दमोम् ॥४॥

तुर्यात्मजातगुरुभक्तिमयप्रवाहं
पुण्यं चतुष्टयमिदं पठति प्रभाते ।
धीरश्च यः प्रतिदिनं स विमुक्तजन्मा
सायुज्यमेति गुरुणा शिवदेशिकेन ॥

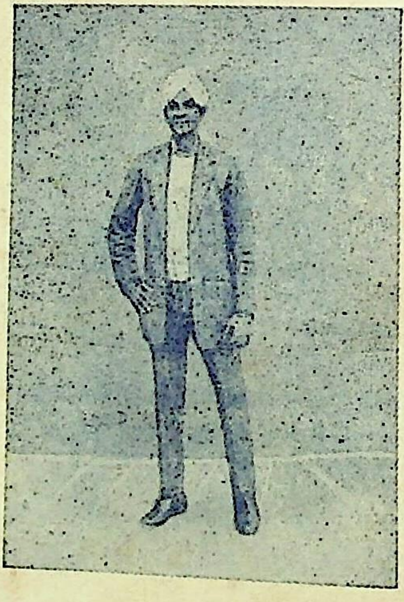
॥ ॐ तत्सत् ॥



Dr. P. V. KUPPUSWAMY

AT HOME

Dr. P. V. KUPPUSWAMY



while he was at Trichinopoly, editing *"Ambrosia"*.

REVIVER OF YOGA ASANS

I know that our revered Swamiji has given a great impetus to this Yoga Asana movement, and I suppose there is nobody who has propagated so much and who has created so much interest in Yoga Asanas as our Swamiji.

—Sri Jagat Narayan, M.A., LL.B.,
Dy. Speaker, Bihar Legislative Assembly, Patna.

SRI SWAMI SIVANANDA IS NOT A MAN, BUT AVATAR OF GOD.

—Oza Hari Prasad P.
Bhavanagar.

Thou art a Great Avatara. Thou art the Lord Himself who in Treta was Rama, in Dwapara was Krishna and in Kali is Sivananda in flesh and blood. I prostrate to Thee O Lord, with all my body, mind and soul. I long to touch Thy Lotus-Feet, O Lord of Love and Purity.

—A.S. Janakiram.
Madras.

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SRI SWAMI SIVANANDA

—A Brief Life-Sketch—

(*By Rai Saheb Sri A.B.N. Sinha*)

Swami Sivananda whose birth-day anniversary is being celebrated on the 8th September all over India, as also in many other cities of the world, is a dynamic sage, whose personality radiates service and love, health and knowledge, sacrifice and devotion. He occupies today a unique place in the religious firmament of India.

Born on the banks of the Dakshina Ganga at Pattamadai in Madras State on Thursday, the 8th September, 1887, Dr. Kuppuswamy grew up as a good student and passed the M.B.B.S. Examination. Inspired by a spirit to serve others, he proceeded to the Straits Settlements and Malaya States in 1913 and his ability soon secured for him the post of Doctor in charge of a district hospital. Ten years later he returned to India and handing over his small belongings to a friend at Madras, he proceeded straight to Banares. Ten years of service to the suffering was followed by ten years of renunciation and wandering in the Himalayas and in the land of the Maharashtra sanctified by the sacrifice of Chhatrapati Shivaji and by the devout preachings of the great Vaishnava Saint Samarth Ramdasji. Twelve years later,—in 1936, the Divine Life Society was established by him with the noble object of teaching people how to live the divine life while engaged in one's daily vocations. The motto of the society is Serve, Love, Meditate and Realise. Not much thinking is required to show how by service alone can love dawn in one's heart. Meditation can be successful and on the right lines after one has learnt to serve and love. They would be your good fortune to realise God, whether within you or in your place of worship, for God pervades all and no place or object is without him. The Divine Life Society caters for the spiritual requirements of men of every religion and is singularly universal in its teachings. To Swamiji there is but one God, as the Vedas loudly proclaim though Sages know him under different names, in different languages and with various attributes.

A seeker is often confronted with the question which path to adopt. The reply can be furnished by each individual for himself. There is and cannot be a common panacea to suit all. Much depends upon individual temperament, likes and dislikes. One has to choose one path and to persist in it. Swamiji said once. " From one doctor you can have prescription, from two doctors you can have consultation and from three or more you get cremation." Swami Sivananda may be said to have succeeded marvellously in this endeavour. By establishing the Yoga Vedanta Forest University in 1948 and by building the Siva and Krishna temples at Sivananda Nagar, he has amply demonstrated how one can be universal in religion. His Yoga practice, his erudite expounding of the religions and his devout and enchanting Kirtans are at once the solace of all types of human thinkers.

On this happy occasion of his birth anniversary will go up from every part of India and the world, prayers for his long life of useful guidance to mankind. There is nothing exclusively Hindu or Mohammadan, Christian or Buddha Zoroastrian or Jain in the teachings of the Swami. His may be said to be the epitome of all religious beliefs and creeds. May it be the Swamiji's to lighten the ascent to the religious firmament and to guide all the true seekers after truth, to lead all active workers and to enthuse all devotees of the Lord. Long live Swami Sivananda!

PREFACE

Nine years ago was published my first devout tribute to Swami Sivananda under the significant heading: "Siva, the Prophet of the New Age.' This biography attracted some attention specially in European countries and a German translation of it soon followed. Since then I have had the unique privilege coming into closer contact with Swami Sivananda.

Swami Sivananda then appeared to me to be a scholar deeply erudite in the scriptures, an orator who carried the audience with him, a devotee whose Kirtans transported one to elysium delight, a man whose simplicity and humility were wonderfully contagious and a saint who radiated peace and love. But with all that, in spite of fifteen years of contact with him, he was to me a mystery.

Swami Sivananda today is a greater mystery to me. When I see him so carefully supervising the various humanitarian institutions, that comprise Sivananda Nagar, when I find books and pamphlets emanating all the time enundating the religious literary field, when I recollect how every devotee of his receives his personal care and blessings in every undertaking and when I feel how deeply anxious he is to inculcate divine living all over the world, I stand wondering how one, so singularly busy with worldly, affairs; Difficult it is to remain in water and yet not allow watar to stick to you and, more difficult it is to live in the world and yet not to be worldly. The lotus-leaf can do the former and a divine saint alone is capable of accomplishing the latter.

Behold Lord Krishna participating in the terrible Kurushetra fighting, unarmed and unaffected. Behold Him again sporting with Vraja maids or living with His wives at Dwaraka. Behold Lord Krishna slaying any number of unrighteous kings and warriors. But do not forget that He ever kept Himself singularly unattached. Somewhat similar has been the attitude of Swami Sivananda. Action does not bind him, nor do the fruits thereof. He performs action just for the sake of it, and never with an eye to the result thereof. The mystery depends as you endeavour to look at the Swami more closely. The reverence for him mounts up as you meditate on him, to godly heights does he rise the moment you sit close to him and more mysterious does he become for you.

With the heading race for armaments, the craze for military alliances, the general national distrust and with aeroplane the atom bombs as our faithful weapons, the utter destruction of the world is only a matter of time and it can be only averted by wide propagation and a closer appreciation of the preachings and precepts of the divine in Swami Sivananda. If in the words of Sri Bhagawad Gita, the Lord does incarnate himself from age to age to enthrone

Dharma, Swami Sivananda, is preominenetly the Lord Incanrate of the present age. To Sivananda Lord Incarnate my humble and devout prostrations.

A.B.N. Sinha.

Shri Rupkala Kutir
Bhagvan Road. Patna.
22nd March, 1956.

PERENNIAL TEACHINGS OF SRI SWAMI SIVANANDA

1. Follow the ways of the illumined Vedic seers by assimilation and practice of the elevating moral commands and spiritual teachings.

2. Never deviate from truth. Never deviate from rectitude. Do only irreproachable acts. Follow only the right course of conduct.

3. Make gifts with respect, grace, modesty and humility.

4. Annihilate Vasanas or subtle desires which form the medium of sensual enjoyments. With the extinction of all Vasanas, the undaunted mind will get quiescence like a gheeless lamp.

5. The renunciation of egoism tends to the attainment of Atma or Self-realization.

6. Atmic Sankalpa makes this universe shine and constitutes it.

7. The longing after the stainful material enjoyments is itself bondage; the renunciation of the same is Moksha or freedom.

8. The best means of conquering Maya which involves all in pains is the destruction of mind.

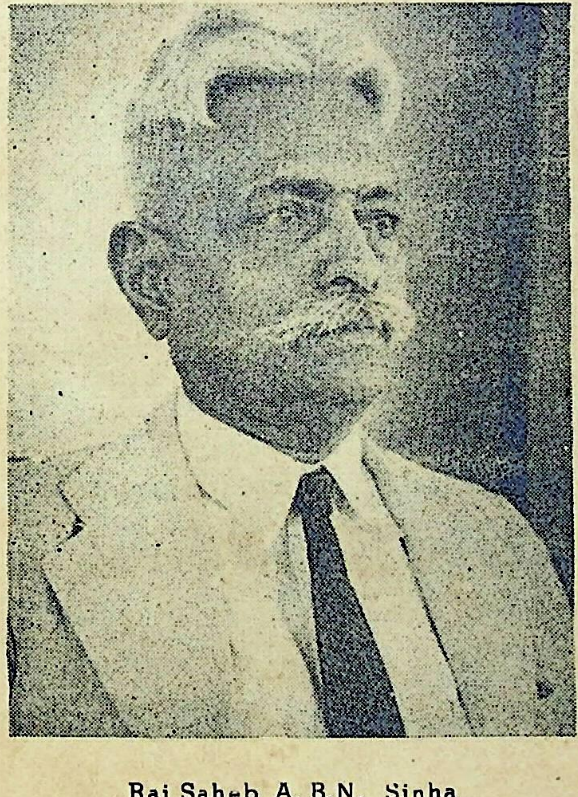
9. The aim of Indian philosophy is the discovery of the innermost Self or Atma.

10. Remember you are all perfect, ever pure, fully illumined, spotless Atman!

11. You are divine. Remember this. Reflect over this and meditate daily upon this. Cease to identify yourself with the perishable body.

12. The perfection of the realization of absolute knowledge, Supreme bliss and immortality is the

THE AUTHOR



Rai Saheb A. B.N. Sinha

[On the reverse] : Dr. P. V. Kuppuswamy
(Swami Sivananda in his Purvashram
or pre-Sanyas days) in Malaya.

one and only goal of human life'

13. A spiritual aspirant is backed up by the whole spiritual world. All saints lend their invisible support to such a struggler.

14. Prayer to the Lord and clinging to His Divine name form your strength and protection.

15. Remember the goal every moment of this life and strive incessantly to realise it by the life of detachment, dispassion, devotion, deep meditation and Samadhi.

16. Man wants fuller and fuller life. He lives for a fuller life. That full life is life in Eternal Brahman.

17. Do nothing that will not add to the happiness and welfare of some one.

18. To me, there can be no defeat, no failure, no loss, because I live in the Eternal.

19. This is a world of variety, diversity and difference. Nations differ, their outlooks differ and therefore their philosophies also differ.

20. This whole world is your own home. There is only one family. There is no stranger for you here.

21. You cannot have space without things or things without space.

22. Para Brahman is the transcendental Being and above all phases of creation. He is pure Bliss, Existence and Knowledge, the one without a second.

23. Brahman when active with His creative energy known as Maya is called Ishwara or the qualified Brahman who creates.

24: The Absolute Brahman is energyless.

25. Akasa or space is the first act of creation of the Mayic Ishwara.

26. You cannot conceive of space as divorsed from material bodies.

27. Space and body are inseparably connected with each other.

28. That which has relativity cannot be Self.

29. Any relative body cannot claim absoluteness and independence.

30. Renunciation of worldly pleasures is the only effective means to attain God-realisation, but not an end in itself.

31. To lead a life of perfect purity and selfless service, to control and purify the mind with ease to meditate rigorously and vigorously, no other mode of life affords such facilities and opportunities as the life of a Sannyasin.

32. He who gives himself to vanity and sensual pleasures and does not give himself to meditation and forgets the real aim of life lives in vain. He is a dead man while living.

33. The Atman is knowledge by nature and pure ; the body is composed of flesh and is impure To see the identity of the two is the highest of ignorance.

34. That is the one thing to be known which is the conclusion of all the Upanishads.

35. Blessed is he who is endowed with Self-control and is not a slave of sense objects.

36. Cosmic love expects not any reward. It excludes none but includes all.

37. The ego is at the root of all troubles. Identify yourself with Brahman or the Infinite, The ego will be annihilated.

38. He who knows Brahman or the Truth is absolutely fearless.

36. Power, joy, strength, grandeur peace flow from a sage like a river.

40. Devotion to God will sustain you through great difficulties and will lead you to wisdom or spiritual illumination.

41. Understand life and the laws which govern it. Live your life in accordance with those laws. You will enjoy harmony, peace, happiness and joy.

42. Knowledge is neither Western nor Eastern, but universal.

43. Reason is useful but unbridled reason which goes counter to revelation should be rejected as useless.

44. Reason cannot give you genuine knowledge of Reality.

45. Rational conviction of the nature of Reality intensifies one's faith in it.

46. Evil is the result of ignorance.

47. Knowledge of Brahman is the highest good.

48. Hinduism is the oldest religion in the world and the fountain-head of all others.

49. The goal of life is to achieve union with the Eternal Spirit or Para Brahman whose symbol is OM.

50. The ultimate Reality is mysterious, ineffable and illimitable. It can neither be described nor debated.

TREASURE OF SIVANANDA'S TEACHINGS

1. Be bold. Be courageous. Be manly. Yield not to impotence. Stand up. Gird up the loins and fight with the mind.

2. He who is endowed with knowledge of Atma is really wise.

3. A sage does not grieve either for the living or the dead, because he fully knows that Atma is immortal and that Atma is unborn.

4. Endure bravely heat and cold, pain and sorrow, censure and dishonour.

5. A man of balanced mind is fit for immortality or Self-realisation.

6. The changeless, Atma always exists. It is the only solid Reality.

7. The phenomenal world of names and forms is ever-changing. Hence it is unreal.

8. The sage is fully aware that the Atman always exists and the world is like a mirage.

9. Through the eye of intuition he directly cognises or realises the Atman.

10. Death is separation of the astral body from the physical body.

11. The soul or Atma exists in the three periods of time. Man continues to exist even after death of the physical body. There is life beyond.

12. It is the mind that feels pleasure and pain.

13. The same object that gives pleasure at one

time, gives pain at another time. Heat is pleasant in winter but painful in summer.

14. Dehadhyasa or identification with the body is the cause for pleasure and pain.

15. A student of Jnana Yoga rejects the names and forms and takes the underlying essence in all names and forms.

16. What is changing must be unreal, what is constant or permanent must be real.

17. Brahman has no parts. There cannot be either increase or diminution in Brahman.

18. Even if the pot is broken the ether in the pot cannot be destroyed. Even if the body perishes, Brahman who pervades the body cannot perish.

19. Brahman is inexhaustible. None can bring about the disappearance or destruction of the Atman.

20. Brahman is always, All-full and Self-contained. He is immutable.

21. Atma is non-doer (Akarta). He is not the agent.

22. Atma is indivisible (Akhanda). He does not diminish in size. He neither grows nor declines. He is ever the same.

23. Birth and death are for the physical body only. They cannot touch the immortal, all-pervading Atma.

24. A sage knows the immutable and indestructible Atman through direct cognition or spiritual Anubhava.

25. The Atman is indivisible. It has not parts. It is extremely subtle. It is infinite.

26. Atma is very subtle. It is beyond the rea of speech and mind. It is very difficult to unde stand this subtle Atma.

27. Atma is eternal. It is all-pervading. Becau it is all-pervading, it is stable like a statue. Becau stable, it is immovable.

28. Atma is everlasting. It is not produced o of any casuse. It is not new. It is ancient.

29. Atma is unmanifest, unthinkable and unch ngeable.

30. Atma is not an object of perception. It c hardly be seen by the physical eyes. Therefore it unmanifest.

31. That which is seen by the eyes becomes object of thought. As the Atman cannot be percei ed by the eyes, it is unthinkable.

32 Milk changes into curd, Atma cannot chan its form, like milk. Hence it is changeless and i mutable.

33. Birth is inevitable to what is dead and dea is inevitable to what is born. This is the inexor or unrelenting law of nature.

34. Atman alone is birthless and deathless. It Anadi (beginningless) and Ananta (endless).

35. This world is a very big public inn. Peop unite and separate.

36 Just as planks unite and separate in the riv just as pilgrims unite and separate in a public in so also fathers, mothers, sons, and brothers unite a separate in this world.

37. There is no pot in the beginning and in the end. Even if you see the pot in the middle, you should think and feel that it is illusory and does not really exist.

38. So also there is no body in the beginning and in the end. That which does not exist in the beginning and in the end must be illusory in the middle also. You must think and feel that the body does not really exist in the middle also.

39. He who sees, hears and speaks of Ātma is a wonderful man. Such a man is very rare.

40. Atman is very very subtle. It is infinite, unthinkable and unimaginable. It is very hard to understand.

41. Death is perferable to dishonour and disgrace.

42. There is really no pain more unbearable and tormenting than that of dishonour and disgrace.

43. Be balanced in pleasure and pain, gain and loss, victory and defeat, heat and cold, censure and praise. This is the Yoga of equanimity or doctrine of poise in action.

44. Know the technique or secret of Karma Yoga. You can break the bonds of Karma.

45. Merit and demerit will not touch that Karma Yogi who works without attachment and egoism.

46. A Karma Yogi consecrates all his works and their fruits as offerings unto the Lord (Isvararpan) and then obtains the grace of the Lord.

47. Every selfless action causes immediate purification of the heart.

48. Collect all the dissipated rays of the mind Gather all thoughts through discrimination, dispassion and concentration. You will be free fro wavering or oscillation of mind.

49. If thoughts cease, world also ceases.

50. Thoughts and names and forms are inseparable.

SELECT TEACHINGS OF
SWAMI SIVANANDA

51. Love your neighbour, because he is yourself.

52. Freedom is the opposite of slavery. It is not only freedom of speech, and worship, but freedom from the want and fear. It is Perfection. It is freedom from the trammels of mind, from birth and death and from the bondage of Karma.

53. If you get peace, contentment, cheerfulness, if divine virtues grow in the garden of your heart, know that you are advancing in the spiritual path.

54. Keep a record of all your doing in the day. A spiritual diary will be of much help in observing your progress.

55. You must be pure, courageous and honest. Then alone you can delive lecture on purity, courage and honesty. It will produce a tremendous impression on the hearers. If a dishonest man delives a lecture on honesty, it will be like an empty bullet.

56. Freedom is Self-realisation.

57. Thought is a subtle form of the original Avidya or ignorance.

58. Thought is a modification of Avidya or ignorance.

59. Truth or Atman lies in the transcendental region beyond the mind.

60. Do you behold what I behold? I behold the the one Atma alone everywhere.

61. Every moment is a new birth. Utilise every moment in service, prayer, meditation.

62. True divine knowledge is realisation of unity, of oneness, in all objects,in all creatures, the unity of one Divine life in the world.

63. Behold the One changeless Immortal, Indivisible, Inseparable Atma in all forms. This is true divine knowledge.

64. Work with love in your heart. Then your work will be sublime, grand, radiant and beautiful.

65. Do not sow desire in your heart because desire is pain, desire is sorrow, desire is death. .

66. Love that man who hates you, who attempts to take away your life, who vilifies you, who curses and prosecutes you.

67. Be-open hearted. See the best in other religions.

68. Speak the truth. Be pure. Love all. All righteousness is contained in this.

69. The Sattwic mind treads the virtuous path through the study of Atma Jnana scriptures, will contemplate upon Atma and having attained the true vision of Atma, will destroy its own form.

70. This pure jewel of mind gets stuck on the mire of the Vasanas. But if it be bathed in the waters of wisdom and thus cleansed of all its impurities, then the Self-effulgent Brahman will reveal itself.

71. God is the refuge of one and all. That omnipotent God is in thee.

72. Dependence on God brings eternal joy and joy to the devotee.

73. Faith in God and devotion to His name will certainly cure all evils of life.

74. There is no greater medicine than the name "Ram."

75. To thy own self be true; be true to thy brethren, be true to all.

76. Sadhana should be regular and systematic. Nothing will come out of slip-shod practice.

77. Gita is a store house of wisdom. Gita will reveal true wisdom.

78. Prayer with regularity and concentration is a panacea for all worldly troubles and tribulations.

79. Illness is a part of man. Illness certainly comes as a blessing. Illness is a Karmic purgation.

80. Real devotion develops during a course of suffering.

81. Be always hopeful and cheerful. Never despair. Nil desperandum. Trust in the Lord. Sing His Name.

82. Lead a life of dispassion, detachment and discrimination, renunciation and meditation. You will soon attain Self-realisation.

83. Find out the truth about God and about your own Self. Aspire. Renounce. Meditate and attain emancipation.

84. Life is one. One life vibrates in all. Life is sacred; Life sleeps in plants; life dreams in animals; life wakes in man. Revere life.

85. O Ram; close your books. Open the scriptures of your heart. Bring out the Upanishad of the heart, Wisdom of the heart is the greatest treasure of life. The way to it is purity, righteousness, love, renunciation and meditation.

86. Forgive that man who has done you harm. Be tolerant to others' views and faith. Be sincere. Respect elders and your parents. Adore your mother.

87. Cultivate love, patience, forgiveness, serenity, courage. Many diseases will be cured. This is the Yogic remedy.

88. Meditation and discrimination will cure many diseases.

89. Patience is a great virtue. It will give you immense mental strength and strong will.

90. Purity or Brahmacharya is the first principle of holiness.

91. Practise meditation, devotion and service. Express God as Love, Wisdom and renunciation.

92. Without love there is no spiritual life. Love is the great cosmic law of all progressive life.

93. Enter and rest in God. You will have everlasting perfect life.

94. The life is the spirit or God begins with seeking.

95. Seeking is an urge from within. This urge fulfils itself in Divine wisdom.

96. Avoid passion. Be calm. Be serene. Take up to all things with cheer.

97. There is nothing big or small in the Lord's eyes.

98. A life of devotion and true bhav and service is bound to be a life of success.

99. Concentration and meditation should help you in thy way of Sadhna.

100. Control the organs. Annihilate egoism. Through discrimination and meditation realise the Atma. Thus liberate yourself from the trammels of rebirth.

101. Through such a course all the ideas of differentiation such as "he", "she", "this", "that" "here", "there" will vanish.

102. Then the objects that you enjoy will no longer be a bondage to you.

103. It is desires that bring manifold pains to persons on this world.

104. Religion holds the key to the mystery of existence.

105. Learn to live as a single family in this world. You will enjoy supreme peace and harmony.

106. Remove the veil of ignorance through discrimination and enquiry. Then the supreme Light of lights will shine by itself.

107. Love unites mankind and brings harmony. It is a tremendous spiritual force. Cultivate it. Live it. Build it.

108. Live in union with the pure spirit or immortal, infinite, eternal Atma. This is Yoga.

109. God is boundless bliss, all-filling splendour. He is the Eternal One. He is the immortal, sweet essence.

110. God is an embodiment of love, and peace. He is all-pervading Presence. He is light of lights He is Silence.

SIVANANDA'S LIMITLESS HOSPITALITY, LOVE AND COMPASSION

(An account of my visit to the Ashram of Swami Sivananda in August, 1955)

By

Sri Albert Bonwincester : Amsterdam, Holland

Two months I had been roaming around in the Himalayas with a small rucksack containing a few warm clothes, a sleeping sack and a copy of the Gita and the Bible. It had been a vain search for Truth. There had been plenty of self-analysing, day in and day out. So much that nothing was left. I wa sitting on the top of a mountain overlooking the Lahoul valley; that I had burst out crying. There was no hope any more.

From Simla I suddenly took the train to Rishikesh. I had heard much of Swami Sivananda, but I was sceptic, as so many Europeans are when they hear the name YOGA, or in any case Hatha Yoga. And it was still with a sceptic mind that I entered the Ashram, sceptic, even towards the personality of Swami Sivananda.

That afternoon, coming back from a little walk, I saw the Swami coming along the road amidst some of his disciples. The sight of him filled me at the same moment with an immense feeling of joy. His eyes rested on me, he spoke to me a few words of friendliness and welcome. They were not words of long-awaited big Truths, but nothing could have made me happier. They were a few simple words, so full of Divine Love and compassion. It was a radiating atmosphere, so full of peace, that I hurried to my quarters to find myself in a joy I had never known, in a light I had never seen. What no books could convince me of, the mere presence of Swami Sivananda did. How I longed to be in his presence! How I devoured his words and his books. How shall I ever forget the days spent in his Ashram, to feel his presence, to live in an atmosphere of peace, where his disciples untiringly work and live in the varied activities of the Ashram.

Thousands of people come and find rest and peace in the limitless hospitality of the Swami. Thousands are favoured to hear his teachings from his own mouth. Others he reaches by his daily correspondence and his many books. To see the unceasingly working Printing Press fills one with joy. Here is no Truth, kept in a lonely cave. It reaches the whole world. There is no love limited to a certain place, to local medical activities and charity, to personal blessings. It is a love, radiating out through the whole world, by books, by messages, by letters.

How shall I ever be grateful enough to the Swami for what he could work in me in one moment. Filled with peace and happiness I left the Ashram. I was changed. The world was changed. Since that moment, every word of his is Holy for me.

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Sivananda : Lord Incarnate

Chapter 1

INVOCATION INITIAL

नायमात्मा बलहीनेन लभ्यो ।
न च प्रमादात्तपसो वाप्यलिंगात् ॥
नायमात्मा प्रवचनेन लभ्यो ।
न मेधया न बहुना श्रुतेन ॥

Mundakopanishad III. 4 & 3

Not by the weak can the Lord be realised. One ho has the will to sacrifice, the strength to suffer nd the courage to die can alone realise the great iod. Incomprehensible He is to those who boast of nowing Him. The scriptures know Him not fully; editation can but give a dim outline of Him and rayers rarely reveal more than the outward mani-station of Him.

No amouut of learning leads to Him, power and elf furnish no passport to Him and no Yoga can be n open sesame to His serene abode. What those mbued with learning, exulting in self inflicted tor-res or rapt in meditation could not achieve, was hieved through mere love of Him. Palace delights im not, wealth attracts Him not, prowess has no harms for Him: the devotion of a Harijan woman, the ve of a boatman, the sincerity of the monkey tribe, e attachment of a Rakshasa prince attract Him nd to these He stands revealed. The intense love f the Braja maids make Him sport with them ; Radha

is Krishna and Krishna is Radha; the Gopis live
Him and He lives and moves with them To th
who long for Him, love flows out freely to tho
who seek Him sincerely He is revealed, to th
who hanker after Him, He is known. Mysterious i
His ways which those alone can understand wh
He wills. Such is the Lord of the Universe.

He is one without a second. Nearest He is a
yet the furthest. Creater He is and yet He pervad
all. Preservation rules emanate from Him, thou
His will is above all. Destruction all around rev
His nature, and He alone can deflect destructi
Pleasure and pain light and darkness, life and dea
are but manifestations of Him. Every religion h
its own prescribed path leading to Him One
certainly as good as another; but an aspirant sho
stick to the one path he may have selected for hi
self and be not weened away by the glamour
portrayal of another. Religious guide need ha
only one. As His Holiness Swami Sivananda on
expressed himself on this subject in a letter
Maharani Swarnalata dated 1st December, 1948.

"From a doctor you get a prescription. From t
doctors you get consultation. From three doct
you get your own cremation. Even so, if you ha
many Gurus you will be bewildered. You will be
a loss to know what to do. Stick to one Guru a
follow his instructions." Though numerous are t
paths leading to the Lord, one has to walk along o
path alone if he desires to realise the Lord. Na
matters not, form is immaterial and language is

essential. What matters is sincerity, what is material is undisturbed meditation and what is essential is love and service to all living beings on the earth surface. The most effective is the language of the heart; when heart communes with the Lord, when the inner Self realises that it is but a spark of the divine fire, and that it must aspire ever to be guided by its promptings. The scholar meticulously reciting his prayers with correct intonation is no bit superior to the ill-read praying in faulty diction or the illiterate offering his prayers, in no recognised language. It is said once a prophet noticed a shepherd boy offering green grass to a lamb in the belief that he beheld in it the Lord. This irritated the prophet who averred that the Lord could only be formless and could not at any rate be worshipped as a lamb. When the prophet had communion with the Lord, he was admonished not to disturb the peace of mind of the shepheard boy, who worshipped the Lord as a lamb, for verily He did pervade in all and nothing could exist without Him. According to the Russian philosopher the spirit of God dwelleth in each one of us; while according to the Hindu scriptures all that exists is He, for nothing can exist without Him. A Muhammaden poet rightly beheld God all around himself and asserted that one has to be humble in spirit to behold Him within himself. Like unto Swami Sivananda respect all saints and prophets of all religions. Serve all, love all, mix with all and see the Lord in all.

Prostration to that great Lord, the one and only Lord of the universe, worshipped all over the world the God; creator, preserver and destroyer. The onl solace of the afflicted, the only succour of th downtrodden, the only friend of the friendless, an the only hope of the devout is He; the surest frien and the nearest kin. May we with our ears hear wh is auspicious! May we behold what is truly behol able! May we live a healthy life offering prayer May we be given what is in our best interest! Ma He protect us all and lead us from misery to blis from darkness unto light, and from death unto i mortality. May He in Swami Sivananda ever guid and bless us!

Chapter II

DAWN AUSPICIOUS

कृतादिषु प्रजा राजन् कलविच्छन्ति सम्भवम् ।
कलौ खलु भीषष्यन्ति नारायणपरायणाः ॥
क्वचित् क्वचिन्महाराज द्रविडेषु च भुरिश ।
ताम्रपर्णि नदी यत्र कृतमाला पयस्विनी ॥

Shri Bhagawatam XI-5

When Maharaja Nimi enquired as to what the form of worship should be in Kali Yuga, one of the saints assembled there, Mahatma Karbhajanji, replied that, what could not be easily acquired in Satya Yuga, Treta Yuga and Dwapara could be had for the mere asking in Kali Yuga and hence several saintly souls would like to be reborn in Kali Yuga as true devotees of the Lord, whose devotion enamoured more than aught else. In Kali Yuga many devotees would be born in the Dravid land, wherein flows the rivers Tamraparni, Kritunala and Payswini.

Sacred thus is the Dravid land and the Tamraparni of Shri Bhagvatam. The village of Pattamadai encircled by a canal from the Tamraparni has the honour of being the birth-place of that effulgent light of Rishikesh, that has today dazzled the world by the soothing radiance of divine living, by the bright lustre of ancient wisdom and by the innate saintliness that marks him out as the greatest apostle of modern times, the accredited prophet of the new age and verily as the Lord incarnate, Swami Sivananda.

Born on the 8th September 1887, Swami Sivananda is an Adwaita of glorious inheritance and by natural inclination. Shri Appaya Dikshithar, one of the greatest scholars of middle ages, was staunch follower of Swami Sankara and a vigorous opponent of the cult of Dwaitism of Swami Madhvacharya. In his family was born Shri P.S. Vengu Iyer, the father of Dr. Kuppuswami the subject of this sketch. Shrimati Parvathi Ammal was the glorious mother of Swami Sivananda.

Born in the early hours before dawn, cancer with Saturn and Mars forms his rising sign. This has gifted him with a fertile imagination delighting in strange scenes and adventures while the capacity to adaptation and absorption is remarkable. Lords of two Kendra houses sitting in the ascendant give to him that stern character, that adherance to method and that strict discipline that has made the Sivanandanagar what it is today. Mercury, Sun and Rahu in Leo occupying the second house from the ascendant make of him a prolific writer. Fast runs his pen and faster flows his thoughts with the result that before one book goes to the press, materials for two more have already been compiled. Venus the Lord of the 11th house occupying the third house from the ascendant, the house of Mercury would make him earn a lot and to spend more than the income. His expenditure knows no bounds and even the wealth of the proverbial Kuber would find distribution at his hands in no time. Jupiter in the seventh from Aries Moon makes of him the erudite philosopher that he undoubtedly is. The Lord of the ninth house occupying the fourth house and fully aspected by Mars the Lord of the 10th and the 5th houses make of him the great religious leader, the trusted guide and philosopher of thousands. He can accomplish what others would hesitate to attempt; he can explain what to others look like a rigmarsle of words and he can lead where others feel difficult. Eager to learn, he would readily impart to others what he knows. The major of Saturn, the Lord of the 10th and 11th houses from the Moon and sitting in conjunction with the lord of the Rashi house has enshrined his Holiness in the hearts of millions all over the world as the greatest saviour of mankind. Such is the horoscope of the great personality that first opened his eyes as the Sun was about to rise on the banks of the sacred Tamraparni river.

To an insatiable thirst for knowledge, Kuppuswamy combined an inordinate love fore sports and unquenchable zest for life that gave a new hue to all that he undertook. He was as easily the top boy in the class room as he was the idol on the play ground. He was particularly inclined to music, which inclination was zealously developed. His melodious voice added a charm to his attractive personality. He passed the school leaving examination in 1903 and joined the Christian College, known as society for propagation of Gospel College at Trichinopoly. Here under the care of Principal Revd.

H. Packenham Walsh, he embibed a deep knowledge of the tenets and practice of the Catholic Church. A study of Bible only confirmed his faith that the Lord of the universe could be but one. His association with high souled Christian preachers only strengthened his zeal for service. One name of the Lord was as good as another and service always included the service of the human race as also of all living creatures. Fatherhood of God was a sine-qua-non to brotherhood of creation. It would not be wrong to say that the idea of service first dawned in him while he was a student of the missionary college at Trichinopoly.

Two years later he passed out of the Trichinopoly College and joined the Medical College. Here extra-moral activities engaged his attention no less than his books and demonstrations. The debating society found in him a regular debater. It was here that he developed the type of eloquence which has now made of him the most eloquent and effective spokesman of ancient religion and culture. A ready wit and a humorous retort proved often to be a more effective reply than a studied demolition of the view point, of the opposite party. His contribution to the college dramatic activities were no less marked. Once when personating Helena of Athens, his appearance, his elegance, his dexterity and his grace lent to the acting an air of reality which far transcended anything witnessed till then in the college theatrical hall and young Kuppuswamy was easily adjudged the hero of the night, the best actor and the first favourite of the college professors.

At the Medical College he worked very hard in every branch of study. He was as clever a chemist as he was an able physician, as dexterous a surgeon as he was skilled as accouchaure, as good an obstetrician as a capable opthalmic optician. Ever attentive in the class room, ever skilful in the operation theatre, he studied his cases well and learnt all that his professors had to teach him. A fast typist, an able writer and a good journalist even at college. He brought out some books just as he left the college after obtaining his M.B B.S. He was a good singer, an exquisite harmonium player and a notable composer of stray songs even as a Medical student. In course of time he earned for himself the M.R.I.P.H. (Member of the Royal Institute of Public Heath), the M.R.A.S. (Member of the Royal Asiatic Socicety), and the A.R.Sa.L. (Associate of Royal Sanitary Institute, London). Thus fully qualified he decided to chalk out a career for himself. Thus ended the frist phase of his life, Brahmacharya.

ॐ सह नाववतु। सह नौ भुनक्त्। सहवीर्यं करवावहै। तेजस्वि नात्रधीतमस्तु मा विद्वषावहै।

May the Lord protect us both, preserve us, give us knowledge and let those who read from us attain prowess and let there be no jealousy in us.

Chapter III

DOCTOR HUMANE

रागद्वेष वियुक्तैस्तु विषयानिन्द्रियैश्चरन्
आत्मवश्यैविधेयात्मा प्रसादसधिगच्छति

Who renouncing affection and aversion
  Allow his senses to rove in their objects
Mind under his bidding, conscious of his
  Pure Self, he attains tranquillity.

Bhagavad Gita
II-64

The urge to serve was there from the very birth. The medical profession furnished an opportunity. The company of the reverend Christian Fathers supplied the necessary impetus. Like the Christian missionaries who had left their homes to serve the people of a foreign land Dr. Kuppuswamy dedicated himself to the service of the inhabitants of Malaya. In quest of service to humanity did he sally forth with nothing but his knowledge of the healing profession, his irrepressible zeal to serve and a firm faith in the Lord. Service soon became his objective, service engrossed all his attention and service of the poor delighted him. Service to one's family, his relations and his friend come quite naturally, but service to an utter stranger is an experience. It was this other class of service he had in view when he joined his post in a wayside hospital in Negri Semnilan in the Federated Malaya States. Raw in knowledge with not much experience of the healing art, he threw himself whole heartedly in his work. He gave to his practice all that he knew and all the he had experienced Now diogonising a case, now prescribing a medicine, at one time performing an operation, at another extracting a tooth or applying ointment on the eye, Dr. Kuppuswamy kept himself ever busy with his work. He loved to serve and any one who came to him thanked him as much for his skill as for his innate courtesy to all. His ability soon came to be acknowledged and he was ever in demand even after the routine office hours. Patients would send for him and gladly pay his fees. He earned a lot by private practice and readily gave away all his earnings for the relief of the poor. It is said one night he was dragged from his bed by the servants of a rich patient and was told that it was a case of severe headache and pain all over the body. As he was proceeding to his patient's house, the groans of an old woman in a lowly hut attracted his attention and he quietly walked inside the hut and gave medicine to her, and then drove on to the patient who by that time had gone he impatient at the delay in responding to his call. A pill that the Doctor had brought with him soon relieved the patient of his headache, while a mixture prescribed ultimately cured the intemperate rich man.

Numerous are the storeis of his stay for seven years at Negri Sembilan. Even after the hospital hours he kept himself very busy. Whatever time he could save from his meditation and prayers he devoted entirely to the relief of the sufferers. By private practice he earned a lot but devoted every pice of it distributing medicine and even food and cloth to the poor. He used to get up at 4 a. m. and finish his prayers by 6. a. m. After administering to the people assembled there he would reach the hospital at 8-30 a.m He attended to every patient with care and sympathy. It was here that he had occasions to try indigenous drugs. Though an allopath, he has not been a blind admirer of it. His mission was cure and where he found an ordinary herb could do the work or where a cheap homeopathic drug would do equally well he did not hesitate to recommend the latter. With his extreme faith in God, his administration of a dose of medicine was invariably accompanied by an inward prayer to Him and he soon found that an earnest prayer produced even greater effect than the most efficacious medicine. In that way developed in him the habit of invoking the Lord whenever he prescribed a medicine or performed an operation.

To him medical system mattered not. Allopathy, homeopathy, hydropathy, chromopathy, naturopathy, Unani and Ayurveda were all mere methods of prevention and cure. What we desire is radiant health and so long as we get that it is not very maternal as to what the system it is that is applied. In fact too much drugging he hated. Nature has its own way of restoring you to health and all the medicine you required is merely to set nature working. As a matter of fact he has held down in one place : "These days allopathic treatment has become very costly. The allopathic doctor stands ready with his syringe to inject in cases of all diseases. A patient is saturated with pills, tablets, powders, mixtures, etc The whole system is cloged. Any injudicious treatment that is not in harmony with nature aggravates the diseases and causes a lot of distress and troubles."

Dr. Kuppuswamy had his own ways of dealing with diseases. He started by giving constructive suggestions to his patients. To him the doctors's vacation ended not by merely writing out the prescription. Even in that the patient's purse has to be taken note of. He would go further and tell the patient what brought about his ailment and what steps he should take to avoid, a recurrence. In some cases it was mere taking regular exercises, in another it was a lemon with a glass of water, in a third it was a local herb ; he rarely precribed costly patent medicines and even then he readily contributed to its purchase-price if the patient was too poor to pay the same. In that way he succeeded where some other doctors had failed and easily earned for himself a place as doctor all over the area.

Good health is the requisite for all spiritual pursuits. Health is the first cause of virtue, wealth, desire and emancipation is the blessedness of life. In ancient India life in the open air, enough of exercise and simple food ; these were necessary for those who aspired to have an idea of the Lord In one of the Upanishads it is said that the weak in health cannot realise God. Generally if the laws o nature are followed there can be no difficulty abou health. Dr. Kuppuswamy practised at Negri Sembilan for seven years; thereafter he shifted to Johre Bahru, near Singapore.

At Johre Bahru Dr Kuppuswami worked for three years and had the advantage of serving with some eminent, skilful and public spirited members o the profession, such as Dr. Parson, Dr Green, D Garlit, and Dr Glenny. Whatever case he took up, he worked in it with all his zeal, thinking of it preaching about it, consulting others and even giving medicines free, till he had succeeded in perfectly curing it. His object henceforth was not to earn s much as to effect cure. Patients given up a incurable by others, were taken up, carefully tended and medically treated till they had fully recovered. Intricate cases he took up to try his skill, infalliabl was the cure. To his knowledge and experience, hi skill, and efficiency he combined an extreme faith in the Lord while attending on his patients. Hi will it is that guides everything. For the mos incurable diseases there is a cure if only He s wills. A simple disease can easily be fatal. Withou any disease a person dies as man is mortal. Nothin moves except with his will. Dr. Kuppuswamy full realised this and he hesitated not to rush in wher others dared to. His skill no less his prayer to th Lord worked wonders and he very soon earned fo himself the reputation of being an infallible Docto in cases pronounced incurable.

[Swami Sivananda, before he entered the order of Sanyasa]

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He was fond of singing Lord's Names and learnt harmonium, too, for that.

What was it in him that made Dr. Kuppuswami a success where others better educated, more experienced and avowedly more competent had failed. When skill failed, the spirit of service triumphed, what medical knowledge could not accomplish, the divine grace easily achieved. A simple herb at times proved more efficacious than the most costly patent medicine. Life returned and the person recovered when all hopes of saving him had been given up by the profession. Where medical skill failed, intense prayer succeeded. This reflection began to dawn on Dr. Kuppuswamy and all human knowledge failed to solve the mystery. Like unto a dreaded child running to its mother, at times confused and bewildered the Doctor turned towards the Lord. If His mercy could accomplish miracles why not pray for that mercy in the interest of mankind at large. Medical skill was an accomplishment for the service of the people, but greater, for more potent was the prayer to the Lord, and it was only when that service was undertaken in a devout spirit and accomplished by genuine prayer that the results were achieved. If the ideal was the relief of distress, the succour of the afflicted, service to humanity and even to all living beings, medical profession was but the medium. Why then not learn to pray with a fervour which would make the prayer be heard and acceptable? Gradually he began to care less for amassing wealth and more for rendering service to the poor, less for display and more for the improvement of the Self within. His prayers claimed more of his time than his profession. In relieving one afflicted of his pain he forgot his routine duties at the hospital. In the performance of an operation hunger and thirst were forgotten. Sleep was sacrificed the moment it interfered with the ministering of comfort to one in acute pain. Such is the picture of the final stage of the Doctor's stay in foreign land.

In 1923, Dr. Kuppuswamy resigned his job in foreign land and returned to India. His desire to meditate soley on the Lord had become great, irresistable had become the craving to know the Self within and his longing to lead a truly divine life himself and to lead others onward: These made him surrender all the small luggage he had brought from Malaya to a friend in Madras and to rush northward to the holy city of Benares. That opened another chapter in his selfless life which could be summed up in his own words as:

Service has delighted me
Service has elevated me
Service has purified me
I live to serve you all.

Chapter IV

SEEKER INDEFATIGABLE

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥

Shri Bhagvadgita II-69

What is night for all beings in that the self-controlled keeps awake. In what are all awake is night for the sage who sees.

Some books consume the midnight oil; while some would love to meditate while others are asleep. True meditation is possible only in silence, away from the haunts of men, with mind distracted not, and senses under control. It was thus equipped that Dr. Kuppuswamy started in quest of the Lord. To Banares he wended his way: that sacred city on the banks of the holy Ganges that sill attracts lakhs of pilgrims from all over the country, that centre of Hindu culture in the eyes of foreign savants and that spot where any Hindu would crave to die if only to avoid the cycle of births. A dip in the Ganges invigorated him and he proceeded to have a Darshan of the Lord Shiva.

The noblest conception of the Lord is the form of Shiva as worshipped in India. A piece of stone easily available that could be installed even under a tree or even under the open sky: that is Lord Shiva. To worship him you have only to pour some water on him and place some rice, Bel leaves and Dhatura flowers, that none would care to have would please Lord Siva most; while all the music required is some inarticualate sound of the mouth. In the simplicity of contemplation there is no other form more attractive. Dr. Kuppuswamy felt attracted to this form of the formless Lord.

After spending years bathing in the sea of knowledge many a Newton would readily confess that he has been but picking pebbles on the shores. Knowledge, more of knowledge and yet the seeker, the deeper his dip, realises all the more clearly that he knows but little. After all what is it that the seeker knows? He can spend the whole of his life in learning Panini and its applications, yet he knows but one branch. He may be proficient in the code of rituals but that would not carry him far. Learned he certainly is who has read the Vedas, but that learning is not all the knowledge that a seeker would desire. Sweet and enthralling is poetry but what do you know even after your hair has turned grey. Astrology presumes to predict the future of individuals and nations, but what does the astrologer know if he does not know himself. Frequently has the question been asked:

A great house holder Saunaka put the question as to what is that knowledge, by knowing all else becomes known. In reply the saintly Rishi Angira revealed the knowledge contained in the Mundakopanished and known as Brahma Vidya. It was Brahma, the first to be created, who taught this revealed knowldege to Atharava, who taught the same to Agni, from whom Satyavaha got it and imparted it to Angira. It is this knowledge that Angira disclosed to Saunaka. For learning this Brahma Vidya a personal preceptor is necessary. No mere book knowldege can bring you before the Lord. As is said in Kathoupanishad, sceond valli, Sloka 9: "A learned preceptor alone can give you this useful knowledge."

Learning comprehends two sorts, the Apara Vidya and the Para Vidaya. The former includes a knowldege of the four Vedas, phonetics, rituals, grammer, etymology, prosody and astrology. This sort of knowlege tends to make one more worldly. The ideal is worldly advancement, prosperity and happiness. Whatever one does, he does for the body and the senses. It was the knowledge as revealed to Arjun on the battle-field, which is known as Brahma Vidya. There is the other sort of knowledge described as the Para Vidya: that deals exclusively with the Lord, how to know Him and how to realise Him. It is the privilege of the Upanishad to teach this sort of knowledge and that is why the Upanishads occupy such a high place in the literature of the word. As the German savant, Schopehauer, put it, "In the whole world there is no study so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death".

It was in quest of this para Vidya that Dr. Kupuswamy sallied forth. He joined the sacred order of Sannyasa on initiation from Shri Swami Vishwanandaji of Rishikesh and started on a tour of some parts of India. Swami Sivananda Saraswati, as he thereafter began to be styled has summed up his life during his tours thus : "I wandered without food during my Parivrajahka life. I slept on the road side at night without clothing during winter. I ate dried bread with water". Self-realisation demands very great struggle. One has to strive hard and with faith and single minded devotion, if he is to attain success. Swamiji did not argue. He allowed in the silence, that he enforced on himself during his tours, to let his soul speak to the souls. As he once said : "Look not to another for your salvation. You will have to work out your own salvation. Raise the self by the self."

Leadership presupposes an intimate contact with the people. That contact can best be established by living with the people concerned ; contact, does not connote an intimacy which often breads contempt, but just a knowledge of their sufferings and sorrows, joys and aspirations. Swamij for his itenerery chose the land of the Maharattas, sanctified no less by the spiritual leadership of Samarth Shri Ramdasji, than by the devout discipleship and inordinate daring of Chhatrapati Maharaj Shivaji, whose valour and wisdom gave a new turn to the political outlook in India and started what may be described as the first attempt to the overthrow of foreign domination and the establishment of an Indian Empire and the revival of Indian culture. Shivaji challenged foreign domination and evoked a sense of patriotism which soon made him the terror of all foreign rulers and the idol of all freedom loving people. To that land did Swami Sivananda vend his way.

From village to village did the Swami go, ever hills and dales, by footpath no less by roads, without any fixed programme for his journey. He would wander as far as his legs would carry him during the day. Night found him reposing under some tree by the roadside, often under the blue sky. Sun or shower deterred him not and food mattered not with him. He would eat what would come to his hands, without begging and would even starve himself for days till some human being would offer him a few crumbs of bread or a handful of grain. That was all he partook. He begged not he stored not, he carried naught. His left hand would serve as plate, and his two palms joined together would act as water pot. Winter and rain had no terror for him. Sun and fire had no particular attraction for him. Fever would not make him seek shelter under a roof and once while his temperature was about 104 he was removed to the hut of a Sadhu nearby and well looked after during his illness. Once the temperature was down, out went he. After some years he returned to Rishikesh and resumed his normal occupation of ministering to the sick.

During his tour of the land of Maharattas he learnt a lot about the habits of the common people, their weaknesses and failings, their zeal and religious ardour. That makes him a great religious leader ever making allowance for the failings of his followers, ever leading them on sympathetically, step by step till the goal is within sight. From over the celestial height to which he has risen by dint of his character, learning and devotion, the Swami's hand ever remain outstretched in aid of suffering and erring fellowmen, and one has merely to try to clapp it to be dragged to a height unbelievable and for the good of humanity. Swami Sivananda stands out as the greatest saviour of erring mankind in this age.

His travels in Maharastra with his enforced silence and partial isolation gave to Swami Sivananda a splendid opportunity to concentrate on his inner Self. He meditated a lot doing Kirtan now and then. It is only in silence, away from the haunts of man with no worries about anything earthly that the highest form of meditation becomes possible. Banish all thoughts about worldly grandeur if you desire to meditate on the Lord. He who could keep you alive in the womb and could give milk to your mother for sucking you: He who gave you teeth to grind your food and masticate it when you grew up, would certainly look after your wants if only you can surrender yourself to Him and fully realise Him. These were the truths that dawned on Swamiji as he was returning to Rishikesh.

The search for the Divine had yeilded result, but Swamiji was not satisfied as in fact no one ever has been. The Lord may be revealed to you; but your thirst grows, your longing multiplies and your crav-

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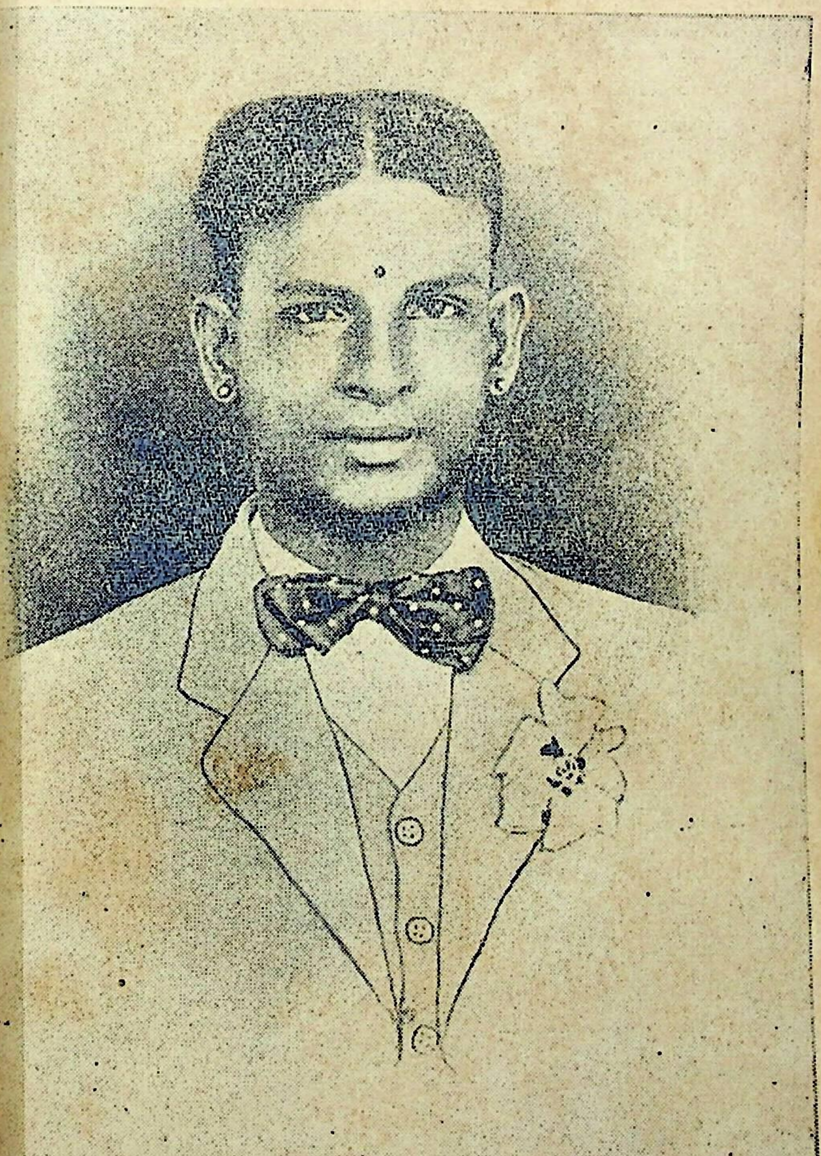

A PORTRAIT.

SWAMI SIVANANDA and his Purvashram brother.

ing for Him refuses to be satisfied. That has been the frame of mind of all devotees of the Lord and that was the predicament in which the Swami found himself at Rishikesh Henceforth all his works were to be for the God as revealed through humanity, all his writings were to be for the spread of knowledge about Him, all his preachings for the development of devotion for Him and all his energies were to be directed to create a life divine on earth. Service to one and all became his motto, that service which is its own reward and which is to be rendered loyally and in entirety. Serve the sick, feed the hungry, cloth the naked, console the aggrieved and be good and helpful to one and all. Thus did Swami Sivananda embark on his noble mission of work at Rishikesh and thus has he become the greatest religious leader of the present time, the enthusiastic preacher of the gospel of divine life the saviour of millions all over the world and verily the prophet of the New Age. May Swami Sivananda live long to lead the torch of universal religion and loving fellow-feeling.

Chapter V

Ashramite Beautific

न ह्यम्मयानि तीर्थानि न देवाश्चतनोज्झिता :
ते पुनन्त्युरुकालेन यूयं दर्शनमात्रत :

Shri Bhagawatam XII-10

Lord Shiva told Markandeyaji that not mere sacred water constituted place of worship and not mere idols were worth worshipping. The biggest Tirtha and the greatest deva was a saint like you, for while the former two take long to purify a worshipper, a mere Darshan of a saint like you would forthwith purify any individual

Such a saint undoubtedly is Swamj Sivananda around whom has grown a suburban town, styled after the great saint as Sivanandanagar, about a mile from the old town of Rishikesh in the district of Dehradun. About three decades ago Swami Sivananda took up his abode in a small house styled Ananda Kutir close to the Munikireti on the banks of the Ganges. Swiftly flows the Ganges from the mountain and sweetly does its holy water confer plenty and peace on the two sides of the river. The pollution of its sacred and healing waters commence later and it can definitely be claimed that Ganges at Sivanandanager is as pure and unsullied as the great saint himself presiding in that small township.

Like the Ganges is visible, the flow of the benevolence the charity, the devotion and the dissemination of knowledge, for which the Swami stands in his towering glory. As you enter Sivanandanagar, sweet voices of unassuming greatness beckon you to that abode of bliss. With all the saintliness attached to the suburb you fail not to notice the modern punctiliousness of a regulated life, the exactitude of a clock with which every item of business is regulated, from early dawn to night up to bedtime There is a time for getting up and going to bed, for meals and tea, for prayers, preaching and Pujas, for Katha and Kirtan. So particular about time is the Swami and his glorious band of followers that you can well regulate your watch by the engagement list.

The most beautiful temple is that of Lord Siva, grand glorious and imposing. The simplest among the forms of the Lord, the easiest to please and the cheapest to be propitiated, Lord Siva represents that popular style of worhsip that the poorest need not despair of. While each form or symbol in which the Lord is worshipped all over the world may be equally helpful there is no doubt that in simplicity of design there is none that can be more appealing. Lord Siva consumed poison so that the virtuous may not suffer. In Him the maimed, the deformed, the evil eyed and even serpents find relief. The burning ground is his favourite tryst and poisonous insects his pets, and yet it is not difficult to get a boon from Him. At Sivananda Nagar the Lord in this form is regularly worshipped.

On the bank and even protruding on the river is the Sankirtan hall where everyday is chanted the name of the Lord and is sung kirtan to the accompaniment of sweet music. If you would like to behold the venerable saint at his best, if you aspire to be near the Lord, if you aim at tasting the delight of a devout life, you have only to see the Swami doing Kirtan. Not through his writings, highly elevating as they are ; not through his lectures so entrancing; not through his glances, so divinely bewitching, can you realise the grandeur of Swamiji as quickly as you can through his melodious kirtans. He rises then the to the highest plane of his divine being and appears to be in constant communion with the Lord, the height to which prophets alone have claimed to have risen. Easily visible is the transcendental glory of the Lord in him when his excellent chanting successfully protrays the best in the creator to an attentive devotee. In moonlight nights his Kirtan on the shore of the Ganges transports you to ellysium heights, and you seem to be lost in the lybrinth of devotion.

Service to the sick has been the possession of Swamiji and the hospital equipped with an X ray plant and latest surgical equipment, is one of the best features of Sivanandanagar. To the surgical talent of allopathy has been supplemented the healing herbs of the Ayurvedic research. Swamiji's mission is cure and it is immaterial which is the pathy that is undertaken. Often is prayer requisitioned to give a speedy cure. When a patient is discharged on perfect cure, he would find himself clothed, if naked, fed if hungry and helped if required, and in every case an admirer of what human charity can accomplish.

Apart from the schools that Swamiji has been running, the Sivanandanagar can now boast of an university, chiefly for higher Indian philosophy and ancient culture. The abstruse philosophy, no less the Yoga Asans, find worthy exposition at the hands of those pledged to serve humanity without any idea of personal aggrandisement. Not even a loadful of fuel-that Upanishad teachers expected in days of yore is asked of a seeker of knowledge at the Yoga Vedanta Forest University. On the other hand he can have free boarding and free books. In several respects the University is a unique institution and foreigners are equally attracted to it, just as the Nalanda University did attract in olden times. A large number of his disciples have built their own houses and have settled there.

Sivanandanagar has its own post office, the running of which by honorary workers extorted the admiration of a very high postal official. Equally efficient is the office with its huge volume of correspondence to handle, the replies to be sent, the books and medicines to be despatched. Over half a dozen magazines are published from the Sivanandanagar and one is amazed at the contribution that Swamiji and his literary band of workers are regularly making to keep up the high level of the articles that appear therein.

The Yoga Vedanta Forest University press is well equipped to bring out regularly the Forest University Weekly, the Divine Life magazine, and a number of other English and vernacular journals, besides books and pamphlets. The photo section has done creditable work in presenting photos of Sri Swamiji as well as distinguished visitors and prominent workers of the Nagar. The movies and the gramaphone records are simply charming. No less admirable is the manufacture of pure ayurvedic medicines.

The Divine Life Society is perhaps the noblest creation of Sri Swamiji. It has its branches almost all over the civilised world and the personal contact that its patron His Holiness Swami Sivananda Saraswti maintains with the members through letters and literature, mark him out as the greatest saviour of modern times. Every afflicted heart is offered consolation, every seeker receives guidance and every aspirant gets personal direction. In that way Swamiji is daily leading thousands on the divine path under his benevolent guidance.

But the noblest gift of Swamiji is the propagation of knowledge of the divine through him. Innumerable are the books he has written covering every phase of religious and philosophic development, and it is plain that these continue to come in more and more. Every aspect of culture and civilisation and every religion has received his scholarly attention. You know what every religion teaches in essence and by the time you have finished reading some of the books you feel that you are in the presence of a master mind to whom God is one and all religious point to the same path.

At Sivanandanagar will be found everything conducive to the service of humanity. A room to stay, timely meals. a round of religious discourses, opportunity for meditation and above all a personal cantact with Shri Swamiji : these and other opportunities you get at the Nagar, knock and the door shall stand open, ask and it shall be given to you, seek and you will get what you desire. With Shri Swamiji it is always a case of give and give more. Food, cloth, medicine and money and perhaps the most precious gift of all the gift of books and knowledge. His is an open life, lived openly and in the full glare of publicity, for he has nothing to conceal, nothing to repent and nothing to explain. It is in every way an ideal life.

Swami Sivananda is superbly above all religious limitations. He has soared high above the narrow limits of religions. Physical boundaries bother him not, language matters not religious tenets impress him not. He stands today the one great prophet leading all to the realisation of the Lord. Rightly a darshan of Swami Sivananda, in the words of Shri Bhagavatam, not merely purifies you but also beautifies your thoughts and ennobles your feelings and you begin to feel a craving for realising the Lord in the manner that appeals most to you. The whole ashram breaths sacredness and the great Ashramite, Swami infold undoubtedly a beautific vision of the Lord.

Chapter VI

AUTHOR PERENNIAL

यः पावमानीर ध्येत्पृषिभिः सम्भृतं रसम् ।
सर्वंस पतमश्नाति स्वतितं मातरिश्वना ॥

Rig Veda IX-67-31

He who imbibes through studies the purifying essence (of the Vedic hymns) revealed to the seers enjoys all objects completely purified and made sweet by the Lord, the life breath of the universe.

Never was there revealed a greater truth than is embodied in the above mantra. Knowledge is to be acquired for doing good to humanity and not for the purpose of spreading immorality and wroughting destruction. When during the Vedic age a number of persons approached a preceptor for acquiring a knowledge about the Lord, they were advised to stay in his abode for a year practising good manners and austerity and it was only when they had so qualified themselves that the knowledge was imparted to them. That was the principle, strictly followed and that is what gave the impression that religious scriptures were a sealed book to certain class of persons.

No reference to the writings of Swami Sivananda can be complete without a reference to Sanskrit literature and culture. Sanskrit literature can be widely described under two broad heads (1) the scriptures and (2) the secular literature. The scriptures can be classed under six sub-heads known as (a) Srutis, (b) Smritis, (c) Ithihasas, (d) Puranas, (e) Agamas and (f) Darshanas. The four secular literature include (a) Subhashitas, (b) Kavyas, (c) Natakas and (d) Alankaras. The Srutis comprise the four Vedas. These are the Rig Veda, the Yajur Veda, the Sama Veda and the Atharva Veda. The Rig Veda has twenty one sections, the Yajur Veda has one hundred and nine sections the Sama Veda contains one thousand sections and the Atharva Veda has fifty sections. In all therefore the four Vedas contain one thousand one hundred and eighty sectiors and since there is an Upanishad connected with each section, the number of the Upanishads are 1180, though eleven of these are reported to be important. Each Veda has its Mantra, Brahmana, Aranyaka and the Upanishad groups, which are reported to suit respectively the Brahmachary, the Grihastha, the Vanaprastha and the Sannyasin.

The Rig Veda is the grandest book of ancient India, the oldest and best. Its style, the language and the tone are most beautiful and the Mantras embody the greatest truths of existence and constitutes undoubtedly the richest treasure in the scriptural literature of the world. It was Max Muller, who, in his History of Ancient Sanskrit Literature, wrote thus :— "The Rig Veda is the most ancient book of the world. The sacred hymns of the Brahman stand unparalleled in the literature of the whole world, and their preservation might well be called miraculous." The four Upavedas or auxiliary

Vedas are the Ayur-Veda, the Dhanurveda, the Gandharvaveda and the Artha Sastra. The Ramayana of Rishi Valmiki is said to be the first epic Poem while the Mahabharata is easily a compendium of Hindu religion, interspersed with beautiful stories, episodes, parables, and moral teachings. The Bhagavad Gita is an important portion of the Mahabharata. Of the Eighteen Puranas, the Shrimad Bhagavatam and the Vishnu deserve special mention

In the study of creation, the six schools of philosophy, known as Shad Darshanas occupy a special place. Jaimini in his Purva Mimamsa has preached ritualism. He is an opponent of rationalism and theism. He begins with an enquiry into Dharma as opposed to Brahma, duty as opposed to God. To him what mattered was Karma and sacrifice. He cared not to enquire as to whether God existed or even if there was any need for God to exist. The Sankhya system propagated by Rishi Kapilamuni is built upon a most beautiful exposition of philosophy. It is all reason and God as creator has no place in this philosophy. Rishi Patanjali while accepting Sankhya would not agree that God did not exist. To him the cause and effect theory presupposed the great creator of the Universe. The Nyaya by Rishi Gautama and the Vaisesika by Rishi Kannda proceed to examine creation analytically and assume that there is God. The philosophy of these two systems are highly analytical and logical, The sixth system is the Uttara Mimamsa or the Vedanta system propounded by Rishi Badarayana or Vyasa.

He begins with an enquiry into Brahma or God and in 555 sutras he has successfully described what the Creator is and how, Lord is manifested in the objects we see around us. Rishi Badarayana believed in fully realising the Lord during life-time. To do justice to the religious beliefs of a religion so diversely preached is no light task. Nor is it at all easy to propagate the essence of a civilisation so mystic and so hoary.

But Swami Sivananda is a voracious reader, a deep thinker and a voluminous writer. A faithful exponent of ancient teachings, he possesses a knack of expressing the most abstruse thoughts in simple yet forceful language. In his commentaries, Swamiji rises much above the normal level and his expositions have the inherent spirit of the ancient seers. His expressions bespeak conviction, his style is simple and flowing and his appeal evokes a generous response. It is impossible to lay by a book written by him so long as you have not finished it. Every word has a meaning, every expression has an importance which not many can fail to understand.

In but 264 pages of All About Hinduism: Swami Sivananda fully describes all that need be known about the philosophy and teachings connected with the religion of that name. The Hindu scriptures are briefly described. The basic religious ideas are next set forth, followed by rituals in vogue. The Hindu ethics and philosophy are dealt with specially the Advaita, the Vishistadwaita, the

Dwaita, the Dwaita-advaita, the suddha Advaita, the Saiva and the Sakta. In another chapter follows description of the four paths leading to the Lord. Mention is also made of Hindu sects the Hindu mythology and symbols. It can justly be claimed that there is no other small book which gives such a complete picture of Hindu religion as this one does.

Brahma Sutras, in two volumes, is another monumental publication in which Swamiji has discussed the theism generally associated with religion. Apart from the Sanskrit Text and literal translation of every Sutras, the Commentaries exquisitely explain the principles behind the belief in the Lord, as enunciated in one of the well-known Shad Darshanas. Rishi Badarayana started with an enquiry into Brahma in this book and came to the obvious conclusion that the Lord pervades the entire creation and that nothing exists without Him. Beautifully axiomatic truths enunciated in order to lead one to the conclusion that God is so transparent everywhere that it is inevitable that the Lord pervades the entire universe. The commentaries constitute a masterpiece in the lucid exposition of the creator and deserves to be perused carefully by those anxious to understand the trend of religious philosophy in ancient India.

But the one book which proclaims the universal character of his teachings and his genuine respect for all religions'is the 'World's Religions.' In this has been given the principal teachings of Hinduism

Buddhism, Jainism, and Sikhism of India, besides Christianity, Islam, Judaism, Zoroastrianism, Sufism, Toism, Confucianism and Shintoism. Swami Sivananda thus introduces religion in this book: "Religion is faith for knowing and worshipping God. It is not a matter of discussion on a club table. It is the perfection and realisation of the true Self. It is the fulfilment of the deepest craving in man. Therefore hold religion as the goal of life. Live every moment of your life for its realisation. Life without religion is real death."

Sivananda Upanishad is an unique publication containing in manuscript the instructive letters of Swamiji printed on one side of the paper, while on the other side is printed picture of the Saint remeniscent of his various activities. There are eleven chapters, the first one entitled Sivananda-Gita is more or less biographical description of the Saint. Come to Me and your Heritage are two other chapters. Beware, Nil Desperandum are two chapters proceeding the four on Serve, Love, Meditate, and Realise. A chapter on Indian culture concludes the the finely printed book.

The Bhagavad Gita, text and translation, with erudite commentaries is one of the best annotations ever published. The fourth edition is now almost exhausted and the demand for it is still very great. The Diamond Jubilee commemoration Volume, 1947 contains the tributes to the sacred personality from over a hundred prominent people from all over the world. The Sivananda's Lectures during his All—

India tour in September to November 1950 gives a graphic pen and photos picture of the visit of the saint to various parts of India and Ceylon and prints some of the intersting discourses and public lectures during the tour. Women's Light and Guide by Mrs. Liliane Shamash of London is highly instructive publication about Swamiji. Lord Krishna contains a number of ennobling extracts from Shrimada Bhagawata, specially the tenth and eleventh Skandhas, In Lord Siva and His Worship, Swami Sivananda is decidedly at his best, while in Life after death he has given a glimpse of what happens to the soul after death. Pushpanjali and other books of prayers appeal most to the devotees. His books on the different Yoga and small medical and health pamphlets are very many. Hindu Saints as well as Christian Saints of the world have trdden upon delicate grounds with a great deal of success. In his well nigh two hundred and fiffty books Swami Sivananda has touched on every aspect of religion and Indian culture and his earnestness and fluency, his simplicity and devotion have given a new light to every thing that he has written on. From all his writings one thing is crystal clear and that is God is but one, and that numerous are the paths to realise Him. Universal love flows from his writings and a genuine sympathy with the down-trodden and the sinner, is his preeminent characteristic. Like unto the Father on high is kind, ever forgiving and ever loving.

Hardly a month passes without the publication of some book from the pen of the Swami and quite a library has already grown of the books emanating from his pen or written by his philosophy. Few of the books can claim to have done full justice to his personality and the more one thinks of him, the deeper grows the genuine admiration for this living prophet, verily God in human form.

LIBRARY
No. ......
Shri Shri Ma Anandamayee Ashram
BANAR

Chapter VII

PREACHER UNIVERSAL

प्रियं मा कृणु देवेषु प्रियं राजसु मा कृणु ।
प्रियं सर्वस्य पश्यत अत शूद्र उतार्थे ॥

Atharva Veda XIX—62-1

O Lord! Make me the loved among Devas, make me the loved among rulers, make me dear to all who look at me, whether he be a Shudra or a high born.

Swami Sivananda is certainly the beloved of Devas like Dr. Rajendra Prasad, Dr. Radhakrishnan and Mr. Munshi, he is no less adored by rulers like Dr. Katju, the Maharajah of Mysore and Mr. Diwakar, to the untouchable he is no less dear than he is to the Brahmin. In fact the greater the sinner, the lower the rank, the social world of India, the more loving is the treatment accorded to him. The arrogance of the caste and the pride of learning are absolutely unknown to him. His superiority is now here displayed, though his transcendent aura you cannot miss and the serene grandness of the saint is impossible to suppress. Mixing freely with all and sundry, he is as much at home among a band of Sadhus, as among a batch of ladies, as he is in the society of learned, Rulers, politicians, philosophers, medical men, foreigners and Indians all find in him a person to be deeply adored for his learning, for his devotion, for the urbanity of his manners and for the nuiversality of his teachings. Great he certainly is, greater he becomes when you happen to meet him and greatest does he appear to you as you become intimate to him.

Behold him in all his grandeur as he stands up to speak. His lips reveal learning, his eyes flash out devotion and his manners reveal a silent sympathy for the backward. His words appeal to you, his sentiments touch the inner cord of your being and his oration takes you to where he wills. Spontaneously flow his thoughts, elegantly come out his words and sweetly do his noble sentiments unveil themselves as he begins to address you. While portraying the best that can be conceived he would humanely remind you of your failings extending at the same time his hand to help you to rise and even to lift you up if necessary. His orations carry a magic spell and by the time he finished many in the audience would silently acclaim him as their saviour. Such is the majesty of his preaching.

From his discourses flow wisdom.. Well-versed in Sanskrit literature, his lectures are permeated with that rare insight into the significance of the ancient Vedas, Darshanas and Puranas that impart to what he utters an authority and a sacredness that can hardly be excelled. With no touch of pride of learning, no taint of self-conceit and no desire to parade his knowledge, Swamiji would commence his orations in all humility. One argument leads to another, one thought is followed by another and in such sequence that there is none in the audience who does not follow. Conviction born of reasoning is the natural sequence. It was an audience of about twenty thousand that he addressed at the Patna University grounds. All approaches were packed and it was with great difficulty that Swamiji could enter the hall. Unbelievers and believers were there, Hindu, Muhammadans and Christians, the hetrodox as well as the orthodox. Swamiji began his speech with an invocation. Slowly did he begin, but he soon warmed up and got into the spirit of the subject of his speech. Arguments, which the most argumentative could hardly reject supported all that he had to say and the fluency with which he put forth his points and the learning that backed up all that he said, soon converted the entire audience into attentive listeners. Amidst pin drop silence the Swami continued his interesting discourse, and suddenly stopped asking for a repetition of the Pranava Mantra. It was a lesson indeed to see the entire audience, composed as it was, join in his repetition of Aum, Aum and to become attentively silent as he resumed his discourse. A similar audience listened to his public address at a meeting inaugurated by the Governor of Bihar and presided over by the Chief Minister. Equally learned was the Swamiji's address at the Patna Rotary Club.

From his discourses flow love and sympathy. Under a beautiful canopy on the bank of the Ganges in the Quilla house at Patna City, Swamiji discoursed on Kirtan. Grand, grave and graceful he grew as he led kirtan and as he recited some of the qualities of the great Creator. It is given to people to sin, as it is the privilege of saints to lead the sinners away from sin. It is easy for people to forget the Lord, as it is the work of the saints to keep them reminding of the Lord ; it is naturaly. for people to be attracted to worldly delusions as it is the the mission of the great ones to wean them away to Godhead. Swamiji is under no delusion that his mission is to lead the people away from worldly objects by preaching and practice. Sinners approach him with sympathy, their hands are caught and they are led away from the surroundings of destruction and put on to the path of God-realisation. Sick rush to him and find cure awaiting them. Bewildered with various religious dogmas, the seeker finds in him a true guide. Swami Sivananda has a cure for the patient, a path for the sinner and panacea for all seekers, and abounding sympathy for all who care to approach him. His discourses are ever full of that sympathy, that understanding and that love that endear him to all who have the privilege of ever coming in contact with him.

From his discourses flow humility. With all his learning, all the honour and all greatness that are undoubtedly his, it is difficult to point to a person who is half so humble as Swamiji is. Ever accessible, ever sympathetic, ever helpful there is no touch of anger in him. Even when giving money, there is no feeling of superiority. To him it is a privilege to serve as it is to give away ; to him there is no service to return, no money to repay, no favour to express thanks for. He serves because that is his nature, he gives away because he cannot do without it, he guides you because it is a pleasure to him to do so.

'I live to serve you all.' And that service is full and free. No distinction of caste, creed, religion or country, friend or stranger, rich or poor. Service can be yours without asking for it, if only you are lucky to inform Swamiji about the same. That service is in a true spirit of humility.

From his discourses flow divinity. It is said that Sankirtan, if properly conducted, can produce the image of the Lord before you. With the help of certain instrument could the image of the Mother be made visible on a canvas in a hall of prayer, was the report once published from France. Whether that be or not, there is no doubt that the enthusiasm, the sincerity and the earnestness with which Swami Sivananda conducts a kirtan does invariably bring to one's mind the form of the Lord to which the invocations are addressed. His sincerity, his devotion and his tone impart a genuineness to his kirtan that makes a deep imprission on the audience. His platform is not merely the altruistic height of purity, his rostrum does not merely echo the abstruse metaphysic and his preachings are not solely for subtle admiration. Simple, forceful and fully elucidating are the orations of Swamiji

His discourses reflect the aura of his divine personality. Sufficiently interesting as are his writings, quite explanatory of higher metaphysics, he endeavours to make the average being understand what he preaches. The Upanishads, the Brahma Sutra, the Bhagavad Gita, the Krishna Lilas and the Siva Lilas, not easily comprehensible have been so rendered as to make them understand by those not fully conversant with Sanskrit. Verily it may be claimed that he has brought the knowledge down from heaven and placed the same within the easy reach of the average mortal. But apart from the ancient religious literature that he has been so assiduously propagating, there is an aura around his face, a flow in his words and sincerity in his expression that mark him out as person divine. His knowledge may be equalled, his eloquence may be limited, his sincerity may be copied, but his towering grandeur born of religious eminence can hardly ever be approached. It is this divine charac-ter, divine mien, divine appearance that reflect fully the divine in him and he shines fully resplendent as the Lord himself, so graphically described in the Shrimad Bhagawatam.

Tarnish not the pure fount of divine within. In the heart of the pure is his abode. That is all the more the reason for you to keep your thoughts pure. Do no evil, but more than that cherish no ill will. Love alone can purify the self within. When Christ desired of you to turn your left cheek to the man who smote you on the right or when about to be crucified he prayed for mercy of his persecutors, he intended the soul to remain untarnished in order that it could be a fitting abode for the divine. Swami Sivananda serves all and sundry, his love is universal, unbounded by considerations of time, virtue or learning and his devotion transcends all formalities. Such is Swami Sivananda and it is only those who have the privilege of coming in contact with him, who can realise how great a living saint the world has in him. He is great and grand beyond words, truly a divine being. Once you have known him better you will certainly realise that he is the divine being personified the Lord incarnate.

Chapter VIII

SERVER UNGRUDGING

तस्मादसक्तः सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ॥

Bhagavad Gita III. 19.

So unattached ever perform action as has to be performed. By performing action unattached does man attain the Supreme.

Selfless service according to Swamiji, is the salt of life, Half-hearted service is no service at all. Give your whole heart, mind and soul when you serve. In a letter dated 3rd January, 1946. Swamiji wrote thus "I am ever hard working. I have intense application to work. I never leave a work till it is finished. I never procrastinate any work. I finish it then and there. I am very quick in doing things. I cannot suppress the spirit of service in me. I cannot live without service. I take immense delight in service. Service has elevated me. Service has purified me.. I know well how to extract work from others. I extract work through kindness, service, respect and love."

It was this burning desire to serve that made the Swami a Doctor. It was this yearning for service that made him renounce the world and take to the order of Sannyasa. It was again this urge that led to the establishment of a dispensary for the poor at Ananda Kutir, as also a free kitchen for those proceeding to Badri and Kedar. It was this very urge that led to the manufacture of Ayurvedic medicines for free distribution to the sick. Schools for children and a library were other manifestations of this very spirit. For dissemination of knowledge about God and religions, publication of books and periodicals were taken up. The Forest University was another field selected for serving the uneducated. But perhaps the noblest service of Swami Sivananda is embodied in the establishment of the Divine Life Society for leading men on to the right path. Through branches established all over the country and in other parts of the civilized world, Swamiji has been teaching how to ennoble your sentiments and to tune your life to the promptings of the divine within you.

Service is his creed. Service to men, service to animals and birds, service to trees and to the river Ganges, by the side of which the small town of Sivanandanagar stands : these have been his motto in life. The inmates are aware of his service to them, the suffering, the needy and the illiterate receive kindly service from him, and those aspiring after knowledge divine know well what singular service he has been, for about three decades, so generously rendering unto them. His disciples and admirers all over the world can hardly express their gratitude for what the Swamiji has done for them.

Service has been his motto. The leper whose contact spreads ill-health receives his kindly attention. Food is freely given and once he advised his disciples to shampoo the leg of a leper. The beggar is welcomed with a salutation and given alms, for verily the Lord is in him as well. The sufferers find a ready asylum at Sivananda Nagar, or the Swami is there to relieve the suffering. While the hungry go to him for food, the intellectual and needy rush to him for enlightenment, for mental development and for peace of mind. An analysis of the population of the Nagar, would reveal that most of the scholars who reside there are after the acquisition of that knowledge which a personal contact alone can impart. Ungrudgingly does the Swami, by his example no less than by his precepts and preachings, satisfy that craving for knowledge of his disciples and followers.

Service has been his craving. Himself a follower of the Adwaita philosophy, fully well-versed in the principles enunciated by Swami Sankara, he is equally adept in the principles accepted by the four well-recognised schools of Vaishnavaism, as in fact in the cardinal principles governing every religion in the world. A contact with him would make one a more firm believer in the essentials of his own religion and less intolerant of other religions. His adherence to Sankara makes him a more profound Kirtanist, a grandeur preacher of devotion to the Lord and a more thorough worshipper of Krishna form of God. The Lilas of Shiva and Krishna convey to him a deeper meaning than a mere devotional aspect can be capable of giving. Shakti-worship has to him a meaning which embodies no less devout a worship of the Mother. The brotherhood enjoined in Islam finds in him a thorough adherent. The stress on action that Buddhism lays down, the Swami has been fully illustrating in his daily life; while the principles of Ahimsa of Jainism are being observed fully in Sivanandanagar. The Christian doctrine of invoking the blessings of the Lord on those who wish ill of you is observed in the chanting of daily prayers and is being literally followed.

Service is the rule of his life. A cordial welcome awaits your entrance to Sivananda Nagar. A place to stay is soon pointed out and timely meals are served. Early morning if you are still in bed you will often find the Swami greeting you with an exhortation to join the morning prayers. Lectures, Kathas, and Kirtans go round the whole day. Everywhere a spirit of service is predominantly visible. Everyone is there to serve you, to sympathise with you and to help you onward. The glorious band of disciples they all seem to be infused with that same spirit of service to those who happen to go, there. Every now and then there is enquiry as to what the visitor would require to make him stay m ore comfortable and instructive. With all that Swamiji is easily accessible and sympathetically helpful in rendering all the necessary service.

A bit of a personal reference may be pardoned. Exposure to cold while bathing at Allahabad in January had confined me to bed. Visitors were not allowed and I had to content myself with reading such books as I could get. Suddenly my thoughts turned to Swamiji and I wished to read some of the latest of his publications. It struck me that a certain Ayurvedic tonic that I was taking was prepared better at Sivanandanagar as well and how fondly did I long to take certain sweet preparation which I used to take years ago. It was all the wish of a moment and I thought of it no more. A week later a packet of half a dozen books, half a seer of medicine and some sweets were handed over to me as a gift from His Holiness. I do not know if it was a case of thought-reading, for I was six hundred miles away from the Swamiji; it was not a case of any written request to him; I would hardly believe that he to whom thoughts of thousands go over every moment could so choose as to be affected by my wishful thinking. But I did actually think of him and wished to have the things I received from him a week later. It was a favour granted in the manner that the Lord alone can grant and it would not be unnatural to connect all these good qualities of giving away, unasked and unsolicited with the well-established all knowing, all serviceable and all helpful qualities of the Lord in Swami Sivananda. That is one of the many personal incidents that has led me to the conclusion that in Swami Sivananda can we behold the Lord. Service par excellence he has been rendering every moment of his life. Countless are the people spread all over the world whom he has been trying to serve. A word of advice, a hint for action, an appeal for prayer; these are some of the forms his service takes. The full meaning of the advice is clear only to those who want it, the real measure of action recommended is appreciated only in the person concerned and the admonition to pray is rarely lost in the quarter intended. Every inch of his personality is service to others and every moment of his life is devoted to the service of mankind. He is in the words of the Roman Catholic Church, a servant of servants of God. May his service ungrudging ever continue to profit a larger and larger circle of humanity and may it serve to ennoble us, to purify us and to lead us on to God.

Chapter IX

TASKMASTER METHODICAL

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नर ॥

Isopanishad-2-

Performing verily works in this world, strive to live a hundred years. Live thus, not otherwise for then will action not bind thee.

On the battlefield of Kurukshetra, Lord Krishna advised despondent Arjuna to perform action without attachment to the fruits thereof and to remain equanimous in success and failure. In his commentary of Bhagavadgita Swami Sivananda has thus expressed himself:—"Dwelling in union with the Divine, perform actions merely for God's sake with a balanced mind in success and failure. The attainment of knowledge of the Self through purity of heart obtained by doing works without expectation of fruits is success. Failure is the non-attainment of knowledge by doing work with expectation of fruit with an impure heart." The intense activity from early dawn to midnight and even when the average being is asleep that is witnessed at Sivanandanagar reveals fully the importance given to work.

Swami Sivananda is a taskmaster and a hard one at that. But his method is different. He works continuously himself. Reading, writing, lecturing, discoursing, doing Puja at one time and absorbed in meditation at another. To him change of work gives rest; meditation gives abundant rest. Work gives delight; service gives him happiness. Writing bestows joy. Meditation energises and invigorates him. Kirtan vivifies him. It is in this way that he exhorts his disciples and followers to work hard. If one were to get lazy and not wake up early, the Swami himself would wake him up. Regularity in taking bath, in listening to Kathas and in doing kirtan and even at meals the Swami would enforce by his own example and occassionally by a gentle reprimand.

If you ever aspire to be his disciple, you can get that honour only if you are not rude and discourteous, if you do Kirtan, if you know to prostrate before elders and saints and above all if you do serve the poor, if you are generous and charitable and if you feel the unity of the self in all beings, it is only then that you can hope to follow the great saint. He would insist on your keeping regularly a spiritual diary, on your sticking to resolves once made and on your being pure in heart. That is the way to follow Swamiji and unless you do all that he would not have you as a disciple. How hard a taskmaster! He once told the blessed aspirants: "Do not argue. You will not gain anything. Sit before your spiritual preceptor or any Mahatma quietly and meditate. Let the soul speak to the soul. All your doubts will be cleared by themselves. You will experience ineffable peace and a thrill of joy in your heart." Such is the guidance he gives you and he sees to it that you follow it zealously.

Swamiji has his own inimitable way of making you work. If he finds the typist not doing typewriting properly he would take a machine and do the work himself thereby illustrating how his advice be complied with. Anon he will run to the labourer and take the axe himself and would show him how to work more quickly. When he sees a disciple carrying leisurely a pitcher of water from the Ganges, he would take it from him and carry it with quick steps thereby making the person understand how the work could be expedited. The dresser in the dispensary is in that way taught how to dress quickly and efficiently. The packer in the post office, the cook in the kitchen, the Sadu serving food, the person cleaning the utensils, all receive his kindly care and every inmate in the Sivanandanagar, feels that his work is being critically though tenderly watched and that he can ever count on the personal help of the patron saint in accomplishing his alloted share of work. The taskmaster is no less a helpmate at the Nagar.

Swami Sivananda is a believer in working for supreme blessing, and he proceeds to indicate the method. "To serve the poor and the sick, to serve the Guru and the country, to do charitable and noble acts, to possess knowledge of the Self, strong will, power of endurance, to get established in Brahman—this is indeed a supreme blessing". All these require considerable training and practice and you can have these very easily at the Sivanandanagar and under the taskmastership of the great Swami Sivananda. But before entering the sacred Ashram you have to live righteously, to abstain from liquor, tobacco to abhor and cease from sin, to lead a contented life and to be meek and humble. Verily to the humble the Lord does reveal Himself.

In a beautiful epistle written in his own handwriting Swamiji said: "To be child-like is good; but to be childish is not good. To do simple tapas is good; but to spoil the health by mortification is not good. To be devotional is good; but to be emotional is not good. To have a strong will is good, but to be self-willed is not good. To stick to one's ideal is good, but to be obstinate is not good. To be courageous is good, but to expose oneself to danger is not good." These instructions so clearly given, guide the general training of his disciples at the Sivanandanagar. Everyone there is expected to be self-disciplined, to be simple and harmonious in thoughts and feelings, diet and dress. Do it now is the motto of the Nagar and every one there is expected to come up the ideal. A woman-aspirant also is advised to get up at 4 a.m. and to go to bed at 9 to 10 p. m. In between she is expected to pray and study. " Study Ramayana. Recite Shri Ram always. Serve parents. Serve the sick. Shine like, Sita, Radha. Let Mira's life inspire you " ; in these words he once summed up his instructions.

Everywhere you move at the Nagar you feel the piercing eyes of the saint watching you, you notice his sweetly smile guiding you and you hear his clarion call urging you on to better endeavours. In secrecy is sin germinated, in idleness is vice developed and in ceaseless talking does scandal take birth. There is no place for these at the Nagar. Every attempt is made to keep you so busy as to dispel evil thinking, so absorbed as to suppress vice and so engaged in the round of programme as to give no time to think ill of others. The effulgent rays radiating from the Swamiji furnish the taskmaster that you need to keep you on the right path. A look from the Swamiji is the greatest taskmaster that you can conceive of to set you on the path leading to divine life and to a realisation of the Lord within you. To the saint the Lord is one. By whatever name you call Him, in whatever country you may place Him, by whatever language He be approached. Religion is but a circle within which the preceptors try to put Him, though they know well that the all pervading Being can hardly be encircled. In the language of the Sanskrit prayer He is one who is extolled by Brahma, Varuna, Rudra, and Maruts, is sung about in the Sama Veda, is perceived by persons in meditation and whole real nature is hardly ever known. That is the God of all gods, the Lord of all lands, the One adored in every language and by all people. Glory to Him the nameless, and to those saints who lead the world to HIM.

Chapter X

FOUNTAIN FLOWING

कस्मिन्नु भगवो विज्ञते सर्वमिदं विज्ञातं भवतीति ।

Mundakopanishad I. 1. 3.

What is that, O Bhagvan, which being known all this becomes known?

With this question did Saunaka, the great householder, approach the great Rishi Angirasa in the Vedic age and in reply did the Rishi reveal the knowledge set forth in the Mundakopanishad. Many a Saunaka have during the last three decades approached the Swami with similar queries and in reply is kept flowing the great fountain of knowledge and devotion from Rishikesh in the shape of books, magazines, lectures and epistles that continue to flood the barren and perplexed brain of those seekers after truth and those true devotees ever eager to learn. The greater the number of queries from all over the world, the more rapid is the current of the flow of knowledge from the Sivanandanagar.

Swami Sivananda is an ardent believer in the Karma philosophy of Bhagavad Gita. He advocates action for the sake of the action itself without any eye on the fruits thereof. When Arjuna, oppressed by a feeling of kinship, became despondent and fell into inaction, Lord Krishna explained to him true Karma Yoga and urged him on to action. The principle underlying the teachings of Gita is that one is to perform his duty even if that amounts to killing his kith and kin. When Arjuna shot his arrows at the venerable Bhishma and Drona it was in the discharge of his duty. When Harishchandra tore off half the sari of his wife as cremation charge for the last rites of their only son, it was in response to the dictates of the duties of his post. These are honoured names. The reason why Gita began to be regarded as the Bible of the revolutiouary school in India was obviously its insistence on the Yoga of Karma. Pride of service, arrogance of position, conceit of achievement, attachment to accomplishments, desire for comfort and greed for power should not deter you in the discharge of your duties. Swamiji once wrote : "God works through you for His own inscrutable purpose. How then can you claim any merit or suffer a demerit ? The one Atman that is in you, nay that you are, is everywhere. Naught else is there in the entire Universe. Everything is dear to you only because everything is your own Self. Who can do you any harm and how can you do any harm to others ? Will you wantonly to cut your own throat ? That is what you are doing when you injure another, in thought, word or deed. Again, supposing your finger hurts your eye by mistake will you cut it off ? Similarly you should not retaliate when your brother hurts you by mistake. You should accept whatever comes, applause, criticism, praise and condemnation, love and hatred, gain and loss—as God's kindly gifts. Take every one who comes into contact with you as a manifestation of God Himself." How noble a philosophy of Karma. It is difficult to believe that it is a mere philosopher who is talking to you. The height to which the Swami has risen in the above quotation can only be attained by the godly person that he undoubtedly is. Do your work not to revent a wrong, real or imaginary: not to unduly profit a friend or relation, but because you exist to do your work. Not a moment of your life is to be wasted. Ever be doing some work or other with the sole object that it is your duty dictated by your conscience and sanctified by the principle of divine living. In his own person Swami Sivananda is every day illustrating how active we should ever remain, doing some work or other, not thoughtlessly, but according to a fixed plan. He has so regulated his life that every minute he is trying to do some service or other. He lives for service and would desire dying in service to the world. His whole life is fully sanctified by selfless service rendered to all and sundry. If one could be initiated into this great secret of service to the world, he would certainly be in possession of a knowledge much coveted.

Swami Sivananda is the most fascinating exponent of Sankara's Advaita philosophy. At a time when ceremonials had well nigh deposed true religion and rituals justified the slaughter of animals and even men for worldly and spiritual advancement in India there appeared in this religious subcontinent a religious gem of purestray serene in the person of Sankaracharya who by sheer reasoning turned attention from ceremonials and rituals to the divine and boldly proclaimed that God alone was real and the entire world mere illusion. Sankara's philosophy made converts to theism wherever he went and the waves of disbelief in God which had for centuries been visible in this land soon receded back and India once again claimed God as its own. To a scientist. the world is a mass of electrons or force or energy. To a student of Kanad's school of philosophy the world is all atoms, Anu and Paramanu. To a phsychologist the world is all mind. To a pharmacologist it is all bacilli. To Sankara it was all Brahman and illusion. So convinced was he of the all-pervading character of the Lord that he beheld God in every being. The tide did take a turn and India once again began to resound with Godly sentiments. How beautifully has Swami Sivananda given expression to the divine teachings of Sankara in the following sentences :—"There is only one language, the language of the heart. There is only one Dharma, viz., Sanatana Dharma. There is only one law, the law of cause and effect. There is only one religion, the religion of Vedanta. Feel the oneness everywhere. Realise the truth of Upanishadic utterances of sages 'Aham Brahma Asmi. "I am Brahman,' 'Sarvam Khalvidam Brahma, All is Brahman.' 'Atmaiva Idam' 'All is Atma.' All is Om only." This feeling is fully disclosed in every letter that the Swami sends out, addressing the addressee as Atma and subscribing at the end as thine own Self. Swamiji never for a moment forgets that the Lord pervades every human being, every beast and bird and all that you see around you. He is par-excellence a true Vedanti.

Swami Sivananda is a preacher of the Bhakti cult as propounded originally by Rishi Badarayana Vyas. If to Swami Sankara goes the credit of having reintroduced theism in India, of having brought religion from heaven to dwell among men, it was the Vaishnava schools of Ramanujacharya, Nimbark, Madhava and Vallabha that took religion to the doors of the common man. Gauranga in Bengal, Ramananda in Bihar and Uttarpradesh, Ramnath in Maharashtra, Mira Bai in Rajasthan and Tukaram in Gujerat spread Bhakti through Kirtan. What constitutes a Bhakta is given in words of the Swami: "He does not care for anything. His heart is fixed on God. He is very humble. He has equal vision. He has no attachment towards anybody or anything. He is without mineness. He has no egoism. He makes no distinction betweeen sorrow and happiness. He does not take anything from others. He can bear heat, cold and pain. He has love for all beings. He has no enemy. He is serene. He possesses exemplary character." In the Shrimad Bhagvata it is said that once Maharani Rukmani enquired as to how it was that inspite of her deep devotion to her husband, Lord Krishna ever uttered the name of Radha. A few days later the Lord professed to have stomachache, the violence of which made him swoon. All medicines were tried but there was no relief. The Lord was next approached for indicating as to what would cure him. Lord Krishna said that only the Charanamrita of devotee when put into his mouth would cure Him. The Maharani would not do such a sinful act, nor did any other wife of the Lord agree to it. A messenger was next sent to Barsane and Radha alone inspite of remonstrances from everyone there agreed to give her Charanamrita for the Lord. Here is an example of true devotee, that at once made Maharani and others realise how deeply attached Radha was to Krishna. Radha was Krishna and Krishna was Radha. Such perfect unison of the loved and the lover, the devotee and the Lord, Radha and Krishna, it is diffuclt to comprehend.

At the Sivanandanagar you can always hear the name of the Lord repeated, you can join the kirtan and you can listen to the recitation of Kathas and discourses. The one thought there is about the Lord, the one ideal is working for the Lord, the one occupation, is service to the creation. When the Swami stands up to do Kirtan his inner Self is fully revealed, his sweet melody has the enchantment of a prophet, and his delivery and sincerity at once remind one of the Lord of the Universe. Swami Sivananda most resembles the Lord when he does Kirtaṅ.

It is the knowledge about God which makes every knowledge revealed to you. You know nothing if you have not turned your attention to God. Not merely, as the poet has said, that noblest study of mankind is man, but that it is that study which would reveal to you all that need be known, about the other sciences of the world. He who knows the self within, knows what the world is. If therefore, like the typical Saunaka of yore, you would like to have an answer to the query at the top of this chapter, all that you have to do is not merely to go through the Mundakopanishad as translated and edited by Swami Sivananda, but also to sit at his feet and learn from him the great secret.

Chapter XI

PERSON UNASSUMING

यदिदं मनसा वाचा चक्षुर्भ्यां श्रवणादिभिः ।
नश्वरं गृह्यमाणं च विद्धि मायामनोमयम् ॥

Shrimad Bhagavatam XI-7-7

Seven days before the city of Dwaraka with its numerous palaces was submerged into the sea, Lord Krishna gave this advice to his friend and devotee Uddhavaji. Lord Krishna said: Whatever is thought of, whatever is expressed, whatever is heard of whatever is perceived through the senses, are all mere illusion, destructible, not lasting, in short, a mere dream. Uddhavaji was advised to turn his attention away from the objects of the world and to go to Badri for meditation and contemplation. In a Sanskrit invocation to renounce the objects of the world it is said that birth is full of pains, old age is full of miseries, woman is again and again the source of all pains and miseries. Mother, father, brother, wealth and house are not lasting. Bound you are by manifold desires and actions while life is slowly decaying. That is why Swami Sivananda asks you every now and then to concentrate on your inner Self. A good advice is seldom acted up to and that accounts for every scripture repeating itself, every saint keeping reminding his follower again and again to tread on the right path.

Behold the Swami while he is walking, now making kindly enquiries, anon rushing to the rescue of a person in distress, at another time helping a worker to accomplish his task and again dictating to others to one or other of the lakhs that look up to him for guidance. It is difficult to fully realise the depth of his learning, so simple and unassuming the Swami ever is. Behold him addressing from a platform. Who could realise that the great scholar discussing Vedanta was ever capable of such ennobling Kirtans as to distinguish him from other less eminent scholars. Behold him in deep meditation or doing Yoga-asans and you will be loth to believe how great importance he attaches to a constant repetition of the name of the Lord. Behold him in the Siva temple at Sivanandanagar offering Bael leaves and Dhatura flowers to the deity. Behold him, again at the Krishna temple praying with all the ardour and zeal of a devout Bhakta. Behold him sitting in Bhairavi Chakra and doing the prescribed rituals. Behold him in the retirement of his small kutir. Behold him addressing an audience of thousands, learned and ill-read, Gyani, Yogi and Bhakta. There is in his person a charm and a magnetism that fail not to enchant an audience however large it be. Swami Sivananda has the great knack of saying what appeals most to everyone. He would turn his searchlight of reason and devotion on your heart and would soon make you realise not only what the great saint is but that he is the best helper and the most sincere friend and sympathetic guide that you can ever expect to have. So genuinely unassuming yet so obdurately helpful, so frankly simple yet so obstinate in reclaiming you, so generously careless and yet so hard a taskmaster in respect of your daily avocations, so genuinely anxious to lead you on, yet never seeming to encroach on you; that is Swami Sivananda, if you have tried to study him. His is a personality that is every inch loving, every inch generous, yet every inch unassuming—Unassuming in the exhibition of his deep knowledge, unassuming in the show of his devotion, unassuming in the display of his charity and above all unassuming in rendering all the help he can to those who are his disciples or who look up to him for guidance. So uniquely unassuming a personality it would be very difficult to point to.

Lord Buddha once said to his favourite disciple Ananda: Follow not what I say or do, but follow what your conscience dictates. Similar is the advice of Swami Sivananda. To be confused with the perusal of the vast mass of literature that keep on emanating from the great Rishi and knowing not which path to follow, he would quietly say; Follow the advice of of your Guru, if you have one, but if you have not, do select any one of the paths prescribed in our sacred literature and preferably have a Guru to remove your doubts and to lead you on. One path is as good as another, but once you have selected a path, do stick to it and persist on that path for ever. The unique greatness of the Swami consists in his ability to lead you on through any path that appeals to you. No better Guru for a devotee than

Swamiji. No more suitable a Guru for a Gyani or Yogi than the Swamiji that is why his Pada Puja is such a glorious function and that is why thousands are yearning to have him as their revered Guru. The pictures of great devotees and of the incarnation of the Lord that you may have noticed in the Shrimad Bhagavatam come floating on your brain as you contemplate about the great saint of Sivanandanagar. Simple as Dhruva, powerful as Parasurama, magnanimous as Bali, sacrificing as Dadhichi, unaffected by pain or pleasure like Bharat. serviceable as Hanuman, Kirtanist like Narada and with all that renouncing like Janak, Swami Sivananda is rightly adored all over the world for his divine qualities.

Saint Dattatreya could have a number of Gurus in the sense that each taught him one or another thing. He could extort a lesson from the deer, the elephant, the bees and even the hill and the sea. Some what different is Swami Sivanannda's procedure. He keeps his eyes and ears wide awake. Every religion has a lesson for him, every sacred book has a meaning for him and every saint stands for some message to the world. The Vedas are a storehouse of ancient wisdom, the oldest extant, in his eyes. The Upanishad convey a lesson in universal religion which he has fully grasped and he is trying to live up to it. The Bhagavad Gita is a favourtie study with him, The Darshanas appeal to him and so does the Shrimad Bhagavata, the Siva and the Vishnu puranas. Worship of the Mother attracts him and so does the singing of the name of the Lord. Guru, according to him, is the living embodiment of God, who can be best beheld in the human form of the Guru.

Swami Sivananda has his own way of talking about God. Is he only to be found in temples, churches or mosques? Is he only in the four Vedas, the Vedangas, the six schools of philosophy, the eighteen Puranas or sixty-four sciences? Is he only in places of pilgrimages? No, not at these alone. The Lord is as the Bhagavad Gita would put it, seated in the hearts of all. Not by arguments. not by extreme intelligence; not by a deep study of the scriptures can the Lord be perceived. By sincere Sadhana and by deep love alone can he be realised. Avoid wrangling and vain quibbling, as the Swami would exhort you to do. Make genuine efforts and you would realise the great Lord of the universe.

Swami Sivananda once said that if you are sincere in your devotion you can have Darshan of the Lord this very moment and anything can be done for you. He related the life-history of His Holiness Shri Rupa-Kala Bhawan of Ayodhya, the founder of the All India Harinama Sankirtan Sammellan. While working as Inspector of schools, Shri Rupkalji got so absorbed in his daily worship that he forgot an engagement he had with the Director of Public instruction. When it was time for the latter to leave Patna where Shri Rupkalaji was posted, the two met at the railway station and much to his surprise the saint was informed that not only was he present at all the schools inspected but that he also signed the inspection reports of those schools along with his chief, the Director of Public Instruction. So deeply moved by this great favour of the Lord was Shri Rupkalaji that he forthwith hurried to Ayodhya to spend his life in that sacred city till he dropped his mortal coil in 1932. Swamiji related the story of another great devotee of the Lord, a soldier in the Punjab. While standing on duty the soldier noticed a kirtan-party moving past him and he was so taken up with devotion that he followed the kirtan party and absented himself from his post of duty. Next morning when he went to his officer to report what he had done he was informed that he was noticed all the night at his post. In sheer gratitude to the Lord, the soldier retired from his post and proceeded to Ayodhya to devote himself more fully to the worship of the Lord. As Goswami Tulasidas has so aptly stated, a person who can understand and feel the favour of the Lord readily renounce the world to betake himself to the devotion of the Lord. The more unassuming a person is, the easier becomes the realisation of the Lord for him. For the humble in spirit alone can enter the kingdom of God. According to Swami Sivananda—"The sweetness of life is devotion. The fragrance of life is generosity. The pivot of life is meditation. The goal of life is Self-realisation." All these are possible only if you are unassuming,

Unassuming implies forgetting the self. That constitutes the first step in the ladder of spiritual development. That is the beginning of the March on the road to realisation. The beginning of saintliness is killing of egoism or Ahankara. The end of saintliness is eternal life. The key to saintliness is humility and self-mortification. The garb of saintliness is virtue and tolerance. God has endowed man with buddhi, independent free thinking, rational reasoning and all sorts of faculties. He can control atoms; he can control elements; he can fly in the air; he can forward a thought from one corner to another corner of the world; he can command electricity to pump out water from a well; he can walk over water; he can sit on fire; he can pass from one body to another; he can roam about the world without being seen by anyone. In fact there is nothing impossible for him under the sun. But he worships man instead of worshipping God; so says Swami Sivananda.

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Chapter XII

LIFE DIVINE

स नः पितेव सूनवेऽग्ने सूपायनो भव
सचस्वा नः स्वस्तये

Rig Veda I.I.9

As son easily gets to his father
So may I get to thee
May Thou ever do me good
May I ever remain in Thy company.

To those who have beheld Swami Sivananda or read any of his numerous books or pamphlets, leaflets or magazines, instinctively does the desire manifest itself of getting to him and ever remaining in his company. The supreme bliss of his company many may not afford to have and for that reason, like the proverbial pater families, the Swamiji started the Divine Life Society in 1936. The Divine Life Society, with its four fold objects, serve, love, meditate and realise, preaches the way to lead a divine life while deeply engrossed in the avocations of life. Under the inspiring leadership of the Swamiji the Society works out its aims and objects, through its comprehensive spiritual literature, regular Satsanga, spiritual conference, distribution of free leaflets and pamphlets and through its official organs. The Divine Life Society has a central prayer hall, a temple, a library, a charitable hospital, a school, a museum and a university.

Swami Sivananda is a preacher not of the altruistic heights of learned theologians, but a preacher for the masses, the common man. In his own simple style, he would make you understand what the most learned commentary only serves to confuse. He believes in Vidyadan and must have distributed a lakh worth of books and pamphlets by now. Food is being freely given away and so are medicines manufactured at the Nagar. The very sight of the huge expenditure incurred from day to day would not fail to convince you that no good work can ever suffer for want of funds. The activities of the Nagar keep on expending, the expenditure goes on mounting, the services continue to spread in new channels and the presentations and gifts are ever on the increase, yet all that expanding expenditure is readily met, not from any mixed revenue, not from any recurring contribution, not with state-aid, but by donations and at times from unexpected quarters. Those who strive often dishonestly to add to their income in order to maintain a small family have still to learn to believe in God and institution like Sivanandanagar abundantly demonstrates how the Lord does care for every unit in creation.

Service is the cardinal creed of the religion of Swami Sivananda. It is through service that he expects you to realise the Lord. It is through service that you can develop the higher qualities that would qualify you to lead life divine. Equally important is love from his point of view. Even the service should be rendered with love and not as a mere routine affair. Love should permeate the spirit of service and service should guide your love. The Divine Life Society is not content with this and would urge on you ever to keep on meditating on the Lord of the creation. Close your eyes and ears and withdraw the working of senses for sometime and concentrate your mind on meditation about the Lord. Mere service and love, though so necessary essentialy, would not carry you far, if you cannot restrain your senses and concentrate on God. The Divine Life Society actively helps you to do all this and to guide you onward till you come to the fourth objective of the society, which is the highest goal of divine living and that is to realise. Realise what you are, realise what the world is and realise what the great Lord is. To that end is the Divine Life Society helping you forward and it must be said to the credit of Swamiji, that by acclaiming the highest people in society, he has certainly laid the foundation for a higher moral standard of living among those who count. In that way is divine living extending its benefic influence under the ennobling preachings and examples of Swami Sivananda.

The despondent, the dejected, the down-trodden, the dutiful and the devotee alike seek his guidance and never is any one deprived of his service, refused an audience or declined a hospitable abode in the divinely Sivanandanagar. Evenly flows his grace and the rich, the Influential as much. Feel his magnanimity as do the poor and the recluse. Every minute of his life is devoted to the uplift of humanity, to the introduction of life divine in every walk of life, in every country and among all people. He is himself what may be termed mentally nude, whom no pleasure or pain can affect. Worldly objects and aspirations pass through his mind and leave it as unattached as a lotus-leaf is by water. He is veritably a Janak or a Bhagiratha.

What is pleasure, to which human beings instinctively turn ? The picturesque sea resorts, the luxurious hotels, the industrial laboratories all seem to be inspired with the one object of giving pleasure as popularly understood. Where then to seek for pleasure ? Not in the enticing eyes of the belle, not in the voluptuous embrace of the blonde, not in the transparent liquid that is supposed to drown all sorrows. Not enjoyment of the senses contributes to pleasures. Not lust leads to happiness. Not even love would promote pleasure. The organs wear out, the senses deaden and even love is not constant. How then can they promote pleasure ? What gives pleasure ? A good house, a faithful wife, obedient children, money to keep you above wants, position and reputation, these lead to pleasure no doubt. Yet one day you cease to be but a name and your house is no longer yours, your wife becomes a widow, your children bear your name and money ; respect and fame have departed from you. You go away much in the same way as you came into the world, all alone. A few drops of tears will wash away everything except your goodness and service to mankind. Obviously therefore be good and do good alone can point the path to lasting pleasure. The concluding Sloka of the Mundakyopanishad graphically describes a sort of lasting peace: "Like unto the flowing rivers disappearing in the sea, losing their identity and form, a seer freed from name and form attains Godhead, the greatest of great. Overcoming grief, freed from virtue and vice and becoming unattached, he attains immortality."

Swami Sivananda keeps hammering on this idea of the unreality of the world. When the world itself is unreal how can pleasure derived out of the objects of the world be lasting or real? Turn therefore your attention from the attractions of the world and devote yourself entirely to the search for the real, in quest of the great Lord of the universe. That is what every religion prescribes, that is what every prophet preaches and that is what you hear from every pulpit. Swamiji would ask you to tread on the path most likely to lead you to God. That path may be summed up in the four words of the Society as serve, love, meditate and realise. That path is another name for divine living. That is the path Swamiji has chalked out for humanity. If you ever care to walk along that path, Swami Sivananda would cheerfully extend his hand to you and lead you on, whatever be your religion and whatever your belief, and whosoever be your Guru. He will, like a loving father, overlook your vices, emphasise your virtue, steady your faith, add to your courage, and gradually lead you on till you are on the threshold of the great Godhead, the Lord of the Universe.

Chapter XIII

LORD INCARNATE

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

Shri Bhagawad Gita IV. 1.

For the protection of the good and destruction of evil doers, For enthronement of Dharma do I manifest from age to age.

Thus does the Lord incarnate appear. It was once the form of a tortoise, at another a fish, a third time half man and half lion and mostly in human forms. To preach a particular Dharma, to reform certain people, to appeal to people speaking particular language or residing in certain area are some of the purposes of incarnation. Each incarnation has particular objective to suit a particular condition in society. Certain incarnations of the Lord have given their own name to the religious truths they propounded, and went to the length of asserting that the Lord of the universe could be approached only through them. Not so is the case with the religion that was first revealed in India and flourished in this sacred land.

In the last Adhyaya of the Skandha of Shrimad Bhagavatam is a prayer to the Lord which well nigh is universal. It runs thus:- " Whom Brahma, Varuna, Indra, Rudra and Marut do pray to in divine words; whom saints offer the invocations in the songs of the Sama Veda and the Upanishads, whom Sadhus wrapt in meditation attempt to realise, whom Yogis, Gods and demons fail to fully realise ; to that great Lord, prostrations." There is in this prayer no particular name given to the Creator, nor is any habitations or form attributed to the Lord. The last couplet would ask you to do the Kirtan of His Name, to remember His favours and surrender yourself to Him. In fact in the Shri Bhagwad Gita too the Lord exhorts Arjuna in the following words:-

"Casting aside all Dharma, seek shelter in me, I will liberate thee from all sins, grieve not." No matter what your religion is, no matter who your prophet is, no matter what country you belong to and what language you speak, all that is necessary when you appear to be confused, when you cannot make up your mind, when you cannot choose your path is to offer yourself whole-heartedly to the favour of the Lord and the knock will be answered in the affirmative. The more sincere and guileless you are, the greater your desire to do good, the simpler your ways of life, the more readily will Divine favours dawn on you. Difficult it is to behold God ; but you certainly can be fortunate to have a glimpse of the God in man. Should you ever desire that, vend your footsteps forthwith to Sivananda Nagar.

Here is a definite promise from the Swami himself. In a letter dated 1st June 1947 published in the Sivananda Upanishad it is said: "Blessed aspirants, Be true. Be sincere. Be earnest. Be vigilant. Be hungry. Be thirsty. I shall give you the bread of eternal life. I shall give you the nectar of Immortality. I shall clothe you with the garment of everlasting peace. I shall take care of your body and soul. Doubt not. Delay not. Tarry not. Leave your bag and baggage. Come to me. Be quick." The invitation is there, not to the followers of any particular religion, not to the virtuous alone, not to the rich only, but to all who care to respond to the clarion call of the Swami. Opportunities come rarely, opportunities wait not and opportunities are no respecter of age and environment. If the golden offer is to be availed of at all, now is the opportunity, which tomorrow may not hold for you. No question of changing your religion or of deviating in the least from your belief, no question of renouncing your prophet or spiritual guide, no question of even acclaiming Swamiji as a prophet, stick to your own path, believe in your own religion and cling to your prophet or Guru and yet you can have that guidance from Swami Sivananda that you so clearly need, and that will certainly guide you onward in your own path. Such is the greatness of the Swamiji.

There is a charm in his utterances, and attraction in his presentation and a divinity in his looks that keeps you reminding of the Lord. It is said that the Lord felt so enamoured of the songs of Shri Jayadeva that a sincere rendering brought the Lord near to the devotee. Once a gardener's daughter was singing with deep devotion the Gita Govind.

"Tarry not, dearest Radhika; hasten to meet your beloved Shri Krishna, waiting for you in the cool shady bower on the banks of the Jamuna river." The intensely musical and the deeply devotional song forthwith revealed the Lord, who according to Shri Nabhaji's Bhaktmal was found following behind the gardener maid even in the brinjal cultivation attached to the Puri Temple. That has been the glory of the Gita Govind and that is no less true of some of the prayers and Kirtans of Swami Sivananda. Read the Swami's books regularly and recite a few of his prayers regularly and you cannot fail to notice divine favours being showered on you. His writings reveal knowledge of the Lord to you. His prayers seem to take you near to Lord. His company makes you realize the presence of the Lord.

Not many can realize the Lord even when they are lucky to behold Him in physical form. To Ravana the Lord was a mere man, afflicted with sorrow; to Janakpur ladies, He was a tender youth; to Shishupal He was an interloper; even Tulsidas pining for a Darshan of the Lord did hardly recognise Him till it was repeatedly pointed out to him. Surdas could feel the favours but could hardly behold the Lord. Shri Rupkalaji's glimpses of the Lord could hardly satisfy him. Lord Gouranga ever felt the presence of the Lord but could not always behold Him. Bhakti Narsi always obtained what he desired from the Lord, but could not always have Him in his company. Madhavdas felt the

Lord giving him food when he felt hungry and helping to wash his body, when he was ill, but he hardly knew about these. Swami Sivananda has long since ceased to be the physical form he is beheld in; generously he is spending what he is receiving in abundance from the Lord; unaffected by praise or blame he is carrying out his duties; ever thinking of the Lord and of doing the work that the Lord has desired him to do. Swami Sivananda is verily the Lord incarnate in this age of gross meterialism.

What is it that distinguishes the Swami from other religious leaders? It is not his learning, highly erudite as his scholarship is. It is not his devotion, intensely devotional though he is. It is not his preaching, so lucid and convincing. It is the all-engrossing mission of service to humanity, service as a medical healer, service as an ashramite, service as a guide, service as a propounder of religious principles that mark him out as a prince among men. That service is freely rendered and no opportunity of rendering that service with love is ever allowed to slip. Here is the founder chancellor of the Yoga Vedanta Forest University, the founder of the world-wide Divine Life Society, the author of over two dozen scores of highly useful and elucidating publications, the builder of the little self-contained of Sivananda Nagar, the distributor of medicines to the sick, the giver of food to the inmates and guests and with all these, never for a moment desiring any credit for all the manifold services he has been so zealously rendering with all the humility that can be imagined. When one thinks of all that the Swamiji has been to accomplish, when one remembers how utterly unattached he is in with the objects of his creation, and when one recollects the singularly divine aura that radiates from his looks, the sweet melody that flows from his lips, the rejuvenation that follows a touch from him, the ennobling atmosphere of divine spirit before him. These are the qualities that according to Shrimad Bhagavatam are associated with the incarnation in every age.

Swami Sivananda is pre-eminently not merely a prophet, as popularly understood, but has in him those rare qualities that religious scriptures associate with the incarnation of the Lord. He is undoubtedly the Lord Incarnate of the age.

Chapter XIV

LIGHT EFFULGENT

दयासागरं सर्वकल्याणरूपं
सदा सच्चिदानन्दरूपे रमन्तं
सदाचारशीलं भजेऽहं भजेऽहं
शिवानन्दयोगीन्द्रमानन्दमूर्तिम्

He who is an ocean of mercy, He who tries for the uplift of all, He who ever enjoys the bliss of Sat, chit, Ananda and whose actions are always aimed at the truth, to Him I pray, I pray to Him the Revered Sivananda, the Lord of Yogis, the embodiment of Bliss.

—Swami Sadananda.

"I am a strange mixture of service, devotion, yoga and wisdom. I am a follower of Sri Sankara...... I serve all, love all, mix with all and see the Lord in all. To raise the fallen, to lead the blind to share what I have with others, to bring solace to the afflicted, to cheer up the suffering are my ideals ......All religions are one. The ultimate source of all religions is God. The essentials of all religions are the same......Love is the law of life. Oneness is the Truth of life. Service is the essence of life. Service is worship."

—Sivananda Upanishad.

Those stray sentences called from the manuscript epistles written by Swami Sivananda inculcate some of his principal teachings. To do full justice to a Saint who has to his credit over seventy dozen books and who is such a perennial preceptor, imparting divine knowledge to persons all over the world in the course of a chapter is certainly an impossible task. But if I attempt to put the mighty Ganges in a small pitcher, it is just to demonstrate the narrowness of mental horizon rather than the vastness of the universality of his teachings.

Swami Sivananda is a firm believer in Tat Twam Asi, Thou art That. The Lord alone is real ; all else is illusion. This aspect of creation makes him unattached to everything he sees around himself. Unto the Lord surrender all you have and that surrender is best done by the imparting of knowledge about Him to all and sundry, and by doing service to every one. It is the poor, the sick and the afflicted that call on you for service and most ungrudgingly is that service rendered at Sivananda Nagar. But that is service to the physical form after all. Service of a higher order is that to the intellect the soul and that can be rendered through books, pamphlets, lectures and discourses. Living not as dogs and cats do, but as a human being is expected to live, for others and for his higher Self, a life divine such as will free him from the tarments of births and deaths, from the endless cycle of every form of creature. Human form is supposed to be the door' leading away from this cycle to the Infinite Bliss. To this Swami Sivananda addressed himself. He has endeavoured more than anyone else to make you realise that the ultimate objective is Kaivalya which divine living alone can lead to.

I have heard it said that Swamij often refers to himself. That is as much true as the repetitions of the name of the Lord. that is as necessary as a repetition of a vital warning. That is as essential as a remembrance of one's objective for the accomplishment of his ideal. We have to be reminded that we have to live for others as well. We are likely to forget that pleasures are not lasting. We remember not that things are not what they appear. A constant reminder is always in your interest. Once when I was sitting with a great Saint I noticed playcards with Death printed on them hung at different places and it struck me that such constant reminders served a very useful purpose. Somewhat similar has been my own reaction whenever I have noticed a repetition of a priceless teaching of the Saint. Swami Sivananda is not a mere writer, a mere orator; he is above all a preceptor of mankind, whose mission is to reform mankind all over the world. A form of address that appeals to a Shaiva, need not appeal to a Vaishnava, a description that would enchant an Indian audience, need not be attractive to an American or a European. In that way one truth has to be presented from different angles and in different garbs to make it universally liked. That is why to some there appear to be repetition, to others there may be apparent contradictions in the teachings of the Saint. Even as truth is one, the essence of his teachings is always the same, though worded differently or described in numerous forms.

Service is essential though the forms have to be different. For a poor man, manual service may be enough, not so for the rich in whose case service implies sharing his wealth with the poor, nor, for the doctor whose service stands for free prescription. Then again while service to to the hungry is feeding, service to the sick is nursing and medicine. In that way a preacher has to emphasise and distinguish between one class of service and another. Duties alike differ. It is not given to a person always to choose his calling; but he can certainly enobel his calling by living what His Holiness would call a divine life. Among the devotees are brave soldiers who have never been asked to bury their guns. Among his followers are householders and there was never a suggestion that they should renounce the world and run away from their family. Among his disciples are persons following not very clean living, and all that is insisted upon is that a divine living should be practised. Swamiji is quick to make allowance for the weakness of his devotees and admirers and only tries to lift them up to a higher level of living till they can themselves realise their inner self.

Tastes differ and so does religion. No one religion can be a prescription for all. History is a witness that a religion started with the object of uniting existing religions ultimately added one more to the then existing beliefs. Swami Sivananda is no founder of a new religion. To him all religions entitled to the same reverence. Follow any religion that appeals to you, but forget not that God is one and that all religions alike lead to Him. The mere declaration of your profession carries you nowhere, unless you practise the virtues that are common to all religions. Intense faith in God with a burning desire to serve the creation furnishes the key to the Lord.

Purity of body contributes to the purity of thought. Body rendered impure by indulging in sense objects can hardly keep the mind pure. That is why Yoga asanas are so strongly prescribed. That is why pure food is a necessity. That is why obscure literature shoud be banned. That is why nothing should be done to make you a slave of one sense or another. Swamiji has written a number of books on Brahmacharya and Yoga-asanas as also on meditation. Prayers to and the constant repetition of the name of the Lord succeed in keeping the mind pure; physical purity is a sine-quo-non for mental purity.

Once a Minister of Bihar, who used to give away full seventy five percent of his salary every month to charity enquired of me as to whether Namkirtan or a study of Shri Bhagavatam or Ramayanam was to be preferred. Before I could reply, the venerable Octogenerean himself remarked 'that where as Namkirtan was the thing to be desired, it was a study of the two books and such other books that kept up your faith in the efficacy of Nam Kirtan. Swami Sivananda is slowly and silently creating that sort of faith in God which is so necessary for Self-realisation. His books and pamphlets, his lectures and his private epistle tend to lift you up to a higher level of living and to make you feel the urgent necessity of your attaining God-head in this life. That is the mission of the Swami and I doubt not his teachings, his example and even his contact have lead many a wandering and wavering individual away from the sure path of destruction to the footstep of the ladder leading to the Lord.

When one peruses his teachings, when one hears his lectures and when one comes in contact with him, it is only then that the serene grandeur of the peerless priest of Divinity, stands revealed before one's eyes. Swami Sivananda is divine judged from every conception of religion and when one meditates on all that he is, all that he has done, all that he preaches and all that he stands for in the eyes of millions of his devotees and admirers all over the world, one is forced to the inevitable conclusion that in him you behold verily the Lord Incarnate. May the divine light in Swami Sivananda ever grow effulgent !

Governors' Good Wishes

THIS IS THE CHANNEL FOR DIVINE POWER

Dr. Rajendra Prasad

(President of Indian Union)

—Gist of the Rashtrapati's Speech on the occasion of his visit to Sivanandashram—

I am very happy to be here. In your company I have experienced an inward satisfaction and peace. The purpose of my coming to this place is to have the Darshan of Mahatmas like you and to hear you. I came here to take something from here and not to give; I have nothing to give you who are here. I hope your Ashirvad will be upon me.

The work that you are doing not only for the good of this country, but of the whole world, and the Bhav that you are awakening in mankind, I hope you will continue. There is great need for this work.

The country has attained to freedom. But, there are even now great and difficult problems facing the nation that only God's Power can enable us to solve. That Daiva-Shakti should descend into us and work through us. It can be generated only in the places like this. I do hope that, towards this aim, you will continue your work for the good of our motherland and the whole world.

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* Vice-President *

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I hope that Swami Sivananda will have many years in which to work for the spiritual regeneration of our country.

—Sri S. Radhakrishnan,
Vice-President of India

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* Governor-General *

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Swami Sivananda has not only been guiding the disciples who are under his personal attention, but has endeared himself to a vast body of admirers all over the country to whom he has been interpreting the teachings of the ancient Rishis of our land, reinforcing them by the example of his own life.

* *

Philosophy and Teachings of Swami Sivananda is a comprehensive volume......Whenever I open your books I see something so much in accord with what is in my own mind, i. e., what the grace of God has already planted in my mind, that I feel comforted and encouraged.

—Sri C. Rajagopalachari,
Governor-General, New Delhi

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* Former Vicerine *

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Thank you so much for your letter of 22nd March, 54, and the books which you kindly addressed to me in India, and the further copies which were sent to me here.

I was most touched by your very generous messages ; unfortunately both your letter and books only reached me after departure from India, and it was therefore not possible for me to reply sooner.

I wish so much it had been feasible for me to come and visit you and to make the acquaintance of someone about whom I have heard so much, and who sets such a fine example by his spirit and way of life.

With my warmest wishes,

Sd. Countess Edwina Mountbatten of Burma.

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* Governor of Orissa *

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Acclaimed as an incarnation of the great Sankaracharya, Swami Sivananda is a realized soul. Today he has become the grand sentinal of India's spiritual domain. He has attained the Truth, and has played his part to sublimate the existence of others, exerting himself for the welfare of his fellow-human beings.

Can we really requite the immensity of the love and compassion of the Swami for his fellow-creatures ? Can an article like this do full and adequate justice to the multi-phased and versatile personality of this 'Siddha Jnani'? These doubts assail me as I endeavour to offer homage to Swami Sivananda.

Indeed, he is an adorable Satguru, a scientist turned a saint. He is a divine light in human form, a fountain of spiritual power, saint of saints, doctor of doctors, poeple's preceptor—as he has been variously acclaimed, and he leads an integrated life such as has been given only to a few in modern India. He has socialized religion and philosophy. Such Jivanmuktas have shed a lustre on the Hindu name, and the Lord of the Gita has said that the Vibhuti of His own Amsa is in all holy men.

* *

I like to associate myself with the nation's homage to Sri Swami Sivananda on the occasion of his sixty-ninth birthday. At a time when a much-distracted world needs the saving grace of religion, it is our privilege to have the guidance of Swamiji to keep us all on the true way. He has been endeavouring hard, over a long period of years, to interpret, refurbish and revitalise our age-old Dharma through his own Sadhana no less than his numerous publications and these have been the most potent force in arrestings the decadence of the crassly materialistic society of our time. That Swamiji may be spared long to guide us all on the path of rectitude is my earnest prayer.

* *

I am desired to say that the Governor of Orissa has the greatest veneration for His Holiness Sri Swami Sivananda, Founder President of the Divine Life Society and takes this opportunity of wishing his noble mission every success.

* *

I would like to add to the many respectful tributes that will be paid to Sri Swami Sivananda on the occasion of his sixtyeighth birthday.

By his own Sadhana and through his numerous writings, Swamiji has done more than any single individual of our time for the resuscitation of the nation's faith in its ancient Dharma. We are indeed beholden unto him for teaching us the saving grace of religion that would help us in tiding over any crisis, unscathed. The Swami's voice is verily the true voice of a Yogi who thinks like the sage but yet feels with compassion for all mankind.

May he be spared long to guide a distraught world on the right path.

—H.E. Sri Kumaraswamy Raja,

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I would like you to convey to His Holiness my great appreciation of the valuable services he is rendering to the cause of Indian Culture and my sincere wish that his efforts, which are inspired by his saintliness and noble desire to elevate us to a higher intellectual and moral plane, will bear fruit.

* *

I am writing to thank you for the four books which you so kindly sent to me. I need hardly assure you that I shall read these books with very great interest and I would also like to add that I am grateful to you for your blessings which I greatly value.

—H.E.S. Fazl Ali

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* Governor of Punjab *

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It gives me great pleasure to know that the sixtyeighth birthday of Sri Swami Sivananda is going to be commemorated. The Swamiji is known very widely in the world. He has done very useful service to humanity in more than one way. He has also served to create an atmosphere of good-will amongst the men of West and East. It is only befitting that his admirers should arrange to celebrate the 68th birthday of Swamiji. May God let him continue in this world for the longest period possible and may Swamji continue to do noble service he has been rendering to the motherland and the humanity at large for a long time.

* *

Dear Sri Swami Sivanandaji,

I have received your letter dated the 29th March. Please accept my most grateful thanks and appreciation for the ready response and the kindness you have shown. We have also received the parcels containing the books and the medicines. *I have gone through some of your books and I find them of great use. I have no doubt that the mission you are carrying will do very great service to the humanity. May God* make you do the service to your utmost capacity.

It is so kind of you to have offered the hsopitality of your Ashram. If ever we happen to go that side, we shall certainly avail of this kind offer.

With sincerest good wishes and once again with profound thanks.

—H.E. Sri Chandresvar Prasad Narain Singh,
Governor of Punjab.

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* Governor of Uttar Pradesh *

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The personality and teachings of Swami Sivananda have been exercising considerable influence in the country, and his broad outlook, inspired by the universal teachings of our Masters, has rightly appealed to men and women with modern views in India and abroad.

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I pray that Sri Swami Sivananda might live long to inspire the younger generation with the message of Yoga-Vedanta.

* *

.........On this side of the Ganga we paid a visit to Swami Sivananda, not a knight-errant of the Spirit, but its messenger who brings hope and faith. He is known all over India as the founder of the Divine Life Society and is the popular author of a large number of books in English, dealing with religion and Yoga. The Swami is a personality. Before he became a Sannyasi he had a flourishing medical practice in Malaya.

We were with him only for a few minutes, but during that time I felt that if there were more Sannyasis like him, they would succeed, out of their experience of the new world and their vision of the eternal Spirit, in interpreting the message of India to us a new and help to rescue the younger generation from the slough of sordidness and frustration.

—His Execllency Kanaiyalal M. Munshi
Hindustan Times, Sept. 13, 1953

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* Governor of Madras *

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I am very grateful to you for the books on Hinduism, Yoga and other useful subjects that you have been good enough to send me, written by Swami Sivananda. I very much appreciate your kind thought and greatly value the gift. I shall certainly look into them with great interest. Please convey my respects to the Swamiji also.

Sri Prakasha,

* * * * *

I am to acknowledge with many thanks your letter dated 6th Oct. 1948, conveying Your Holiness, 'greetings to His Excellency the Maharaja of Bhavanagar on his appointment as Governor of Madras. His Excellency and Her Highness ask me to say that it is a privilege to receive the blessings of a venerable person of your Holiness' eminence and that they are very grateful to Your Holiness for your message of good wishes and success. They are also grateful to you for your very kind invitation to them to visit the Ashram at Rishikesh.

—P. Govindan Nair, Private Secretary, to His Excellency the Maharaja of Bhavanagar,

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*** Governor of Vindhya Pradesh ***

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Revered Shri Swamiji Maharaj,

With my humble salutations I beg to acknowledge your kind letter and the enclosed book *The Spiritual Awakener*.

I have always had the benefit of the inspiration that your message gives through your books., I am deeply grateful for the same.

While expressing my gratitude for your blessings,

I beg to remain,
Fraternally yours,
(M.H.E. Thirumala Rao)

* * *

The Divine Life Society and its publications are trying to spread the essentials of Hindu religion and culture in their purest form. I hope His Holiness Sri Swami Sivananda will live long to continue the good work he is doing.

H. E. Sri K. Santhanam

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* Governor of Bihar *

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Swamiji's blessings given on the occasion of his Birthday will be no doubt a source of great happiness to all those who receive them and include themselves among his devotees and admirers.

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From whatever I have been able to read in the works written by him (*Swami Sivananda*) and able to gather from the reports about him given to me by those who have been in close contact with him, I am inclined to hold that Swami Sivanandaji is one of the few spiritual leaders living in the country. He has gathered round him circle of staunch devotees, not only at Rishikesh but at various centres all over India and even outside. Now he is thinking of going on pilgrimage to Rameshwar and in the course of that pilgrimage wants to sanctify various places by his august presence. I am sure his tour will be a great impetus to those workers who are carrying on the activities of propagating his teachings silently in the country. These centres will grow in strength and usefulness also by the encouragement they will receive by his presence during the tour. I conclude with my humble salutations to Swamiji.

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(Written before Shri Swamiji's all-India Tour)

The Divine Life Society has been doing great work in popularising the principles of religion among the people. May its founder continue to inspire his followers to carry on this work of propagating true knowledge of religion by example and precept for many many more years to come. The world is full of struggle, and the apostles of peace only can send influences that will destroy factious spirit and instil in the hearts of men the spirit of universal love and brotherhood.

H.E. Sri M.S. Aney

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I welcome heartily the move to present an address to Swami Sivanandaji on the occasion of his 66th birthday. His has been a life of dedication to search of Truth and Peace. He is spreading the gospel of spiritual life and of unstinted service to humanity. May he live long and give light and life to suffering humanity.

* *

Sri Swami Sivananda has both in word and deed tried to show the path of spirituality in these days, when materialism seems to be the ruling influence. May he live long, and may his example be beacon-light to all the seekers of true and sincere spiritual life.

—His Excellency Sri Ranganatha Diwakar,

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SPIRITUALITY IN ACTION

The Need of the Hour

(*His Excellency Sri R. Ramachandra Diwakar*)

It fills one's heart with joy and enthusiasm when one hears that Sri Swami Sivananda is soon to attain his sixtyeighth birthday. It reminds us that there are people today in India who represent the great ideal of what may be called the truly spiritual yet practical life. He has inspired thousands by his practice, more than by preaching, the true way of living sacrifice and service.

Like our Avataras who appear in different forms apparently for doing different things in different ages—spiritual life, Sadhana and Siddhi, also appear to humanity in different forms in different millenia. Thus one in essence and different in form, is a phenomenon common to spirituality in the whole world.

While the inner union of the individual soul with the Universal Soul may be perfect, its manifestation in actual life today in India has to take the form of selfless service of the Daridranarayana. It was the great Swami Vivekananda who first emphasised this aspect of spirituality, Since then a great number of his disciples, as well as great souls like Mahatma Gandhi, have laid stress on this aspect. If spirituality today does not answer the challenge of life to improve it in all its varied aspects, it will have no meaning for modern India.

There is no doubt that ultimately spiritual force is the highest force that is at the root of all consciousness and all existence. But the attainment of spiritual force, partial or complete, should not mean estrangement from the problems of life that face us from day to day on the physical, mental and moral planes. It should rather make us more capable and efficient in the handling of these problems, so that the comprehensiveness and the immanence of this force are made visible and concrete to the eyes of men.

I think that the one lesson which the life of Sri Swami Sivananda teaches us is, 'spirituality in action.'

And that is the need of the hour, that is the demand of the times, and, if one may say so, the hunger of the human heart throughout the world.

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* Governor of Madhya Pradesh *

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I am happy to hear that His Holiness Sri Swami Sivanandaji has completed his 67th Birthday and we look forward to his completing the Upanishadic limit of 116 years on this earth. Every year added to his life adds to the magnificient work of national regeneration that he has taken on hand and it is only through spiritual seers like the Swamiji that the uplift of the nation in all its aspects can be ensured.

* *

I hope to read Swamiji's books with pleasure and profit.

* *

I am greatly obliged to you for the copies of "Sivananda—His Mission and Message" and "Pilgrimage to Badri and Kailasa." The services rendered by the Yoga-Vedanta Forest University through its founder and Kulapati, Sri Swami Sivananda—are immeasurable and invaluable. To try to assess them in any detail would be presumptuous on my part.

May the Ashram prosper and its founder live long to continue his disinterested and multi-faceted services to the nation.

* *

The Swami will not grow old. He has a spiritual force in him which enables him to compete with Fathe Timer. His activities and those of his Shishyakotis are prodigious.

—H.E. Sri B. Pattabhi Sitaramayya.

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* Governor of Andhra *

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I am very glad to learn that the sixtyeighth birthday of Sri Swami Sivananda, the Founder-President of the Divine Life Society, will be commemorated by the publication of a souvenir number of *The Divine Life*. The Society aims at the dissemination of spiritual knowledge. We live today in a materialistic world, in which there is not a true synthesis of the real values of life. This spreading of spiritual knowledge is one of the surest keys to a good life and real happiness. I send my felicitations to the Society, and my humble greetings to the Swamiji.

—H.E. Sri Chandulal M. Trivedi.

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* Governor of Bengal *

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My dear Maharaj,

I thank you for a copy of the Bengali book giving the essence of Yoga and also for a copy of the English book entitled SIVANANDA, THE FRIEND, GUIDE AND PHILOSOPHER.

I have asked your disciple Sri Rajani Mohan Chakravarty to send me half a dozen copies of the Bengal book for distribution to certain friends of mine in whose welfare I am interested.

I am now asking you to send me three copies of the English book for distribution among those in whose welfare also I am interested but who do not know Bengali.

May the Lord whom we all worship in our different ways strengthen your hands in the solid work you are doing for the ultimate benefit not merely of India but of the world at large.

With highest regards,

Yours sincerely
H.C. Mukerjee.

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* Governor of Bombay *

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Rev. Swamiji,

I have received the books so kindly sent by you. In fact I studied some of your books some years ago. Now I am going through the books you have sent.

I pray I may alleviate my mind through your blessings. With regards,

Yours respectfully
Dr. Hare Krishna Mahatab.

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My best wishes for many more fruitful years of cultural and spiritual activity by His Holiness Sri Swami Sivananda, in perfect health.

H.E. Sri G.S. Bajpai,
Governor of Bombay.

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* Governor of Assam *

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Reverend Sivanandaji,

From the accounts that were given to me by your devotee Mr. Alakh Kumar Sinha, I felt a great urge to visit you at Rishikesh but as I have to leave for Assam very shortly to take up my new appointment (Governorship of the State), I am constrained to postpone my visit to some future occasion. May I, however, seek your blessings and good wishes. I do hope you will bless me and help me.

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Your Holiness,

I have received your extremely kind letter and your gracious and encouraging words have greatly cheered me. I am deeply grateful to you for conducting special prayers for me. Ayurvedic preparations which you were gracious enough to send to me must have been received at Patna by my son, I have great faith in your prayers which, I am sure, will do me all the good that is desired. I also thank you for enclosing samples of certain prayers. I shall try and pay my respects to you whenever I am able to go to Delhi which will be after some time.

With respectful regards,

Your devotee.
(Sd.) S. Fazl Ali.

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MAHARAJAS

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GOD IN HUMAN FORM

Text of a short address by H.H. The Rajpramukh of Mysore *during his visit to the Ashram, on 13th March, 1952.*

You have rightly referred (in the Address of Welcome) to the greatness of Indian culture being existent in the Adhyatmik lore. I have in the past few days been visiting Kashi, the Prayaga and, this morning, Hardwar, and I feel that while I have seen the Avykta form of the Bhagavan in the form of the Ganges, the Yamuna and the Siva Linga and the many temples, it is but meet that at our final stage we should come to this Holy Aahram to see Swami Sivanandaji, the embodiment of the Bhagavan in the Vykta form. You have made a reference to the Smritis which say that the Rulers have an Amsa of Vishnu in them. I might also add that in the Gita, the Lord says that the Vibhuti of His own Amsa in the Holy Men, and I would also like to repeat a story from the Linga Purana which all of you might be knowing. It says that when Brahma wished to create beings and He was not able successfully to perform the creation, He did Tapas and called on Ishwara to help him. Ishwara told Him that He Himself would not be able to indulge in creating mortals but that He would appear in the form of spiritual men and Gurus who would always be immortal and carry out the message of Adhyatmic realisation in the world. In the Svetaswatara Upanishad itself it is said :

Yasya Deve Para Bhaktir Yatha Deve Tatha Gurau
Tasyaite Kathitahyarthaah Prakaasante Mahatmanah

I believe in our day-to-day life we shall be blessed and elevated since we have come to this Ashram of Sri Guruji Swami Sivananda, to pay our homage, and I am sure his blessings will help us in all our pilgrimage. I want to thank you not only on behalf of myself but also on behalf of my staff for the kind welcome accorded to us, and more than all that, for the spiritual wealth that we have gained.

I can hardly find words to express my sincere thanks for the kindness shown to me and my heartfelt gratitude for the valuable blessings of His Holiness Swami Sivananda.

I wish the hours were longer, so that I could spend more of my time in reading such works as of His Holiness, of devotional and philosophic nature. In spite of obstacles, I have, already gone through a few pages, and I should say, did thoroughly enjoy it.

They contain a wealth of learning and experience, not usually found in books of recent origin.

H.H. the Maharaja of Cochin.

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It will be no exaggeration to say that the Swamiji's gift of books has come to me at a very crucial time, and it may have very far-reaching yet wholesome influence during these years of remoulding and replanning the future life. As such I feel that the divine being has indirectly blessed me by inspiring Swamiji to send me these gifts.

I yearn for and seek his blessings in the confident hope that the same will give me strength even in my worldly life to serve my fellow-brothers in a spirit of humility and sacrifice.

H.H. Maharajkumar Raghubir Singh,
D.Litt., Sitamau.

SWAMI SIVANANDA : A TRUE RISHI

(H.H. Sri Yuvaraj Karan Singh, Sadar-I-Riyasat, Jammu and Kashmir)

Since some time I have been studying some of the books written by Sri Swami Sivananda Saraswati and also the magazines published by the Yoga-Vedanta Forest University and the Divine Life Society. Like a true Rishi, Swamiji is devoting every second of his life for the propagation of Vedanta, relief of suffering humanity and for the uplift of spirituality in man. His message has travelled beyond the seas and he can claim devotees nearly in every part of the world.

India has always produced noble sons who have been acclaimed as Rishis and Mahatmas, and the renunciation, Yogic achievements and the message of Vedanta, which Swami Sivananda has been interpreting to suffering humanity, earn him the same venerable status.

On his 67th Birthday I send him my sincere greetings with a prayer that he may live long and continue to preach his gospel of high spiritual values, tolerance and non-violence. OM.

STORY OF SWAMI SIVANANDA

Tributes from

MINISTERS OF THE CENTRE & THE STATES

LIBRARY
No. ....
Shri Shri Ma Anandamayee Ashram
BANARAS

Dear Swamiji,

Thank you very much for sending me the books, which I will read with interest.

I have conveyed your greetings to my father.

With good wishes,

Yours sincerely,
—Indira Gandhi,
Prime Minister's House,
New Delhi.

Dear Swami Sivanandaji,

Thank you for your letter to me and the telegram which you sent to my father on Republic Day.

I have heard so much of your Ashram and from such different types of people. Only yesterday Leila of Greece came to see me before leaving for Lucknow. I hope I may sometime have an opportunity of coming there.

Yours sincerely,
Indira Gandhi.

BLISS DWELLS HERE

The Hon'ble Shri G.L. Nanda,
Minister For Planning, Govt. Of India
(From His Speech at the Sivananda Ashram)

I feel overwhelmed by the kindness and hospitality which I find here, all around me. I feel overwhelmed by the kindness of Sri Swami Sivanandaji and you all. I have been in this hall for the past one hour and I have tasted a bit of the bliss which Swamiji has showered on us all here. That bliss is in the atmosphere of the whole place, where in ancient times as well as recent, Rishis have thought, meditated and gave of their wisdom to the world around.

I sense there is something in this atmosphere which is different from what I have experienced away from her. I have been feeling that since I came to Rishikesh and have had a little more of that in the atmosphere of this Ashram. So, I go back, strengthened with greater courage to face things one has to face in life.

This life is becoming in a way more and more difficult, and, therefore, we need to tap this fountain-source of strength. Things are getting more and more complicated and life is becoming more and more difficult that we can only meet the present day world's challenge to our ideologies only if we, with our limited physical and mental strength, fill ourselves with that infinite and inexhaustible spiritual strength of which there is evidence in our country, particularly at the feet of saints in our country, and here at the feet of Swamiji where you sit and taste of that bliss.

I should not say much more, except that I feel gratitude in my heart, which I can hardly express in words. The bliss that we enjoy here is something which can be had without much striving also : for it is the real substance and without it everything else is just the shadow. That is what we seek. And, we find it in more and more people of this country.

Therefore, all the big problems that confront this country, after the attainment of independence,—our economic problems, moral problems, problems of peace, problems of unity in the country, and the problem of conquering poverty in this country —can be dealt with only with the help of bigger source of strength in this country, viz., the saints.

Swamiji talked about light. We all can see that light. How can we do that? It is with the help of the light that shines in the hearts of saints like Swamiji. There is light in us : but we cannot see that ourselves except with the help of the light of saints like Swamiji.

Once again I thank you all.

THIRUMALA RAO'S TRIBUTE

(On the evening of the, 7th November 1950, Sri Swami Sivanandaji discoursed at length upon Yoga and Religion, at the Y.M.C.A. Massey Hall, New Delhi, where a large audience composed of the elite of the Capital heard him with rapt attention. The Hon'ble Sri M. Thirumala Rao, Deputy Minister for Food in the Government of India, presided over the meeting.)

Shri Thirumala Rao introduced Swamiji to the audience in the following words :

"Revered Swamiji, ladies and gentlemen,

An occasion like this does not require a president. But I wonder at my own audacity to stand before such a mighty personality like the Swamiji. But I may tell you at once that it is as much my necessity as that of everyone present here that the guiding hand and the loving look of a spiritual giant like the Swamiji is required for all of us. Therefore I have fallen into the natural temptation of agreeing in a moment of weakness to preside over this occasion before his great presence.

I want to tell you one thing: that the kind disposition, and the universal love which the revered Swamiji has practised all his life disarms any such feeling from all of us and makes us feel like children before him. He has got that uncanny ability and that great fountain source of affection that keeps at ease everybody, whatever his faults and whatever his shortcomings are. That is the reason that has tempted me to be here.

We cannot easily forget our past, nor can we simply go on living without a proper understanding of the essential human values that have always influenced our nation. Swamiji, though he has got the opportunity of counting himself as one of the prosperous citizens of the country, has shunned material prosperity because the call has come to him from a source that is irresistible, and it is the result of that call that we see today that he is influencing the mind and the heart of thousands of our countrymen towards a higher living.

The large volume of spiritual literature that our Swamiji has been able to put forth in the field during the last two decades is proof enough that the essential life and energy of this nation has not dried up. The large mass of English-educated people who have forgotten their old moorings, who have cut themselves away from the old tradition and culture, have been brought back by the books and the spiritual literature which the Swamiji has broadcast all over the country.

Swamiji's one main principle which he has been practising and preaching, in his own person, if I am able to understand him aright, is one of universal love. As hate comes home to punish, love is a wonderful balm, a wonderful electric power that at once completes the circuit between the giver and the taker. It is the one quality in the human heart that is essential in the modern world and that is necessary to prevent the nations from flying at one another's throat. From that point of view I feel that our revered Swamiji is one of the great rare souls who have been vouchsafed to us by Providence to accomplish a mission—the mission of restoring harmony and mutual regard not only among various communities, but I think among various nations that inhabit the world. I believe he has got a great mission to perform. I am sure that Providence will give him the necessary strength and a long life to carry out that mission.

THE GREAT WORK OF A RADIANT PERSONALITY

Hon'ble SRI MANILAL C. SHAH

(Minister of Revenue & Civil Expenditure, India)

It was only a few days ago that I had the privilege of the Swamiji's Darshan at Rishikesh. From what little I could see, the activities of the Divine Life Society greatly impressed me and the very brief period of time that I was fortunate enough to spend in the blissful environments of the Society, filled me with admiration for the great work that was being done there under the Swamiji's inspiring guidance.

No one who has had the good fortune to come into contact with the Swamiji can, I think, fail to be impressed by his radiant personality. It was very kind of him indeed to have spared a little time for us in the midst of his crowded engagements, and we were all greatly inspired by the blissful atmosphere around him.

On the auspicious occasion of his sixty-ninth birthday, I wish him many happy returns of the day.

SIVANANDA AND SPIRITUAL RENAISANCE

I visited the great Ashram established by Swamiji on the banks of the Ganges near Rishikesh some months ago. I was struck by his dynamic energy which he has been utilizing for the spiritual uplift of mankind. He has taken great pains in spreading the Hindu philosophy of life far and wide. The number of the publications issued by the Divine Life Society is itself glowing tributes to his great achievements in the field of spiritual renaisance which we are witnessing in India during the last 100 years. He has gathered a band of spiritual workers round him and the Society he has founded has been spreading out the message of the Divinity of life far and wide.

I wish Swamiji a long life of spiritual usefulness in the cause of the great Vedic religion to which it is our privilege to belong.

Sri B.N. Datar,
Deputy Minister for Home Affairs, New Delhi

GENERAL HIMMATSINGHJI

"I have heard much about you and the noble work you are doing, Swamiji, and so I was eager to see you," said the Hon'ble Major-General Himmatsinghji, Deputy Defence Minister of India, who paid a visit to Ananda Kutir, the World Headquarters of the Divine Life Society, on the 24th August, 1951.

I feel that our revered Swamiji is one of the great rare souls who have been vouchsafed to us by Providence to accomplish a mission.

—Hon'ble Sri Thirumal Rao,
Deputy Food Minister, India,

Revered Swamiji,

I thank you very much for the packet of books which you have so kindly sent me and for your inspiring message. I am most grateful to you for your kind thought and greatly appreciate the gift. I shall peruse the books with interest, and I am sure I shall benefit from wisdom and inspiration contained in them.

With respectful regards,

Yours sincerely,
—Manilal C. Shah,
Minister of Revenue & Civil
Expenditure, India.

I have just received a further set of valuable books from you—BAZAAR DRUGS, PILGRIMAGE TO BADRI & KAILAS & BRAHMA VIDYA VILAS, and hasten to tell you how very much I appreciate your kindness. I am most grateful for your kind message of good wishes.

—Manilal C. Shah.

I thank you very much for the autographed copies of the LIFE OF SIVANANDA IN PICTURES and SIVA'S TREASURE which you have so kindly sent me. I shall cherish them as most valuable gifts. I am most grateful to you for your kind blessings and good wishes.

Manilal C. Shah.

THE ETERNAL VALUES

The Hon'ble Sri Rajkumari Amrit Kaur,

[Minister for Health, India]

I send my greetings and best wishes for the Birthday Number of the "Divine Life." In a world where men's minds are turning more and more towards the material values of life it is good that there are some who continue to lay greater emphasis on the things that do not pass away but are eternal. The only hope for world peace lies in perpetual rededication of one's own life to the service of humanity—that is service of the Creator himself.

Sometime back I received your book 'Practical 'Household remedies.' I have consulted the doctors regarding the book and in their opinion it is useful.

In minor diseases the majority of the people of our country use household remedies. Almost in all the families there are women who know different remedies for the different diseases. But these remedies are kept secret, which they get from the apothecaries. But these things are used in daily life, and their knowledge will be very useful, especially in those places where medical aid is not available. There is no doubt that the knowledge of the medical value of the herbs and roots will enable us to take full advantage of them. But it should not be forgotten that the scope of the household remedies is limited. Knowledge of such things will be of very great help to the villagers. Besides the villagers will not be cheated by the false physicians or doctors. From this point of view, this book is very useful and worth keeping.

Yours,
Amrit Kaur.

Words are but poor vehicles of thought and, therefore, however much I may express my gratitude for your books, I will not be able to convey what I feel. I thank you for your blessings and ask you to remember me in your prayers. I have my every good wish for you and your work.

Hon'ble Rajkumari Amrit Kaur,
Health Minister, India.

Swamiji too, is in agreement with me so far as the religious education is concerned.

Hon'ble Abul Kalam Azad,
Education Minister, India.

May Swami Sivanandaji live long to preach the message of unity and oneness!

Lal Bahadur Sastri,
Minister for Transport & Railways, India,

I have always regarded Swamiji as the topmost man in spiritual matters. I have all respect for him Please convey to him my respectful Pranams. May he live long enough in the mortal frame to guide and inspire us all.

Sri N.V. Gadgil, M.P.,
Ex-Minister, Government of India.

I count myself as one of the admirers of Sri Swami Sivananda for his extensive research in the vast realms of spiritualism which serve as a beacon-light to the mind grouing in the darkness of confusion and doubt. The Divine Life Society stands as a living monument of his spiritual achievements. I send my felicitations to Swamiji on his sixty-sixth birthday and wish him many more years of service to humanity.

Sri Satyanarayana Sinha,
Minister for Parliamentary Affairs,
Government of India.

It is usually difficult to aptly describe the sublimity of life of sages like Swamiji, and I would, therefore, content myself by wishing him many happy returns of the day, so that he may continue to guide and serve humanity for many years to come.

Honourable Sri Swaran Singh,
Minister for Works, Housing and Supply,
Government of India.

A GREAT PERSONAGE

It is indeed very kind of you to have sent me several of your publications. I shall go through them as and when I could find time and derive the best benefit I can from your teachings. If I come to Rishikesh, I shall pay my respects to you in person if you are at Headquarters.

* * * *

I am delighted to know that Swamiji's birthday falls on the 8th September, 1952. Swamiji has been an inspiration to many by the austere life that he leads. I wish him many returns of the day.

* * * *

Sri Swami Sivanandaji is a great personage who has done his best for peace in the world. His sayings and doings are an inspiration to many all over the land. I do hope that Swamiji will be spared to the world for many, many more years so that he may continue to render service to humanity.

The Hon'ble Sri V.V. Giri,
Labour Minister of India.

Dear Sir,

"I had an occasion to see the Divine Life Society founded by Swami Sivananda at Rishikesh. This institution has been doing some social service work. Swami Sivananda has relinquished a life of comparative ease and comforts and has dedicated himself to the service of the people through religion as well as through social work. I am more interested in the second phase of their work and I wish this institution a useful career and the Swamiji a long life to guide the society.

—Arun Chand Guha
Minister of Revenue &
Defence Expenditure

Many thanks for your New Year greetings and Message. I do not know what to write in reply, except that I will ponder over your message which is so ennobling.

—The Hon'ble Sri Mohan Lal Saksena,
Minister for Relief & Rehabilitation,
New Delhi

Respected Swamiji,

I write to acknowledge with thanks receipt of the valuable publications which you have been kind enough to send me. The reading of these books will certainly afford me the much desired relaxation from my daily crowded official routine. They are full of wisdom and give solutions of some of the intricate problems which we come across not only as spiritual aspirants, but also in the day-to-day business of a man. As I belong to Dehra Dun, I have heard a lot about you and had occasions to go through some of the very instructive articles written by you. I have a longing to have your Darshan and will try to get some opportunity to pay a visit to your Holy Ashram in one of my trips that side.

—Mahavir Tyagi,
Minister, Govt. of India

I wish the Divine Life Society a long and useful career in its sacred mission under the inspiration of Swamiji.

D. P. Karmarkr,
Minister For Commerce,
Goverment of India, New Delhi.

HOME MINISTER VISITS SIVANANDASHRAM

The Hon'ble Dr. Kailas Nath Khatju, Home Minister, Goverment of India, was the guest of honour at the Sivanandashram, Ananda Kutir, Rishikesh, on Monday, the 10th March, 1952·

"This is a beautiful site indeed," remarked the honourable guest, viewing the panorama, around, alighting from the car. He then, paid his respects to Swami Sivanandaji and was led to the Bhajan Hall, Where a special Bhajan was conducted in honour of his visit.

Dr. Khatju paid a visit to the newly installed printing press and next witnessed a movie show of Yoga exercises at the Sivananda art Studio, and expressed his high appreciation at the way in which lessons in Yogic Asanas were imparted through the movie. His admiration was at its highest when he saw the print of a group photograph taken in honour of his visit, just 15 minutes after the group was photographed. 'This is a modern studio, and an extraordinarily quick work indeed," he remarked.

Dr. Khatju was much impressed with the set up of the X-ray plant for the Sivananda Charitable Hospital.

The honourable guest was then made to record a special message of his in the tape-recorder, of which the following is an extract :

Rev. Swamiji,

I consider it a great privilege and a great good fortune for me to come here and pay my respects to Swamiji in his own Ashram.

Here in India many social welfare organisations, many organisations for the spread of ancient doctrines and Dharma, like Sivananda Ashram, are propagating the ancient message, but it is up to us, the workers and disciples of great sages, to go further into the field and settle in the forests in the distant corners of Assam, North Bengal, the Himalayas, the distant corners of Almora district and the interior of Himalayan forests, live among the people to whom this land belongs and promote their social welfare. I pray that under the guidance of sages like Swami Sivananda and other great souls in India, their disciples might be led to go and settle themselves like these missionaries among these people and make their home there and do something for their welfare.

I wish to express my deep thankfulness for giving this opportunity of visiting this Ashram. Jai Hind!

As Dr. Khatju stepped out of the office, he was greeted by Dr. K.C. Roy, M.B., B.S., the Doctor in charge of the Sivananda Charitable Hospital, in introducing whom Swami Sivananda remarked: Dr. K.C. Roy heard a lecture of mine and was pleased to come here recently and is now in charge of our hospital here." Dr. Khatju flashed back: "Swamiji, you are a dangerous person. You might capture me, too. I shall run away."

Revered Swamiji,

Permit me to thank you warmly for your kind gift of the book 'Philosophy and Teachings of Swami Sivananda.' I treasure the words of Ashirvad you have so kindly inscribed in your own handwriting.

I shall endeavour to profit by your precepts.

I trust you are in the best of health.

I still always retain vivid recollection of my visit to Rishikesh and the affectionate consideration you extended to me.

With respectful regards,

Yours very sincerely,
—The Hon'ble K.N. Khatju,
Defence Minister,
Govt. of India,
New Delhi.

Mission of Universal Love

The mission to which Swami Sivananda has dedicated his life is a mission of universal love, and in the present-day world of turmoil we need spiritual leaders like him to carry that message of love to humanity. There is already a large volume of spiritual literature embracing the laudable doctrines and principles preached by Swami Sivananda, and "The Divine Life" is the Society's valuable organ for the dissemination of spiritual knowledge, in general and Swamiji's message, in particular. I wish Swamiji many happy returns of the day—his sixty-eighth birthday.

—The Hon'ble G.V. Pant,
Chief Minister, U.P.

MESSENGER OF PEACE

Swami Sivananda is doing work of a very great importance in bringing the message of spiritual peace and solace to the common man, tossed about on the sea of desire and frustration. May he live long.

—Dr. Sampurnanand
Chief Minister,
Government of
Uttar Pradesh

I had the opportunity of meeting Swamiji for a few minutes only but have seen many of his books and know that they have been a great instrument in propagating spiritual knowledge in a wide section of the public.

—Dr. Sampurnanand, D. Litt.

A SAINT OF SUPER-HUMAN COURAGE

Hon'ble Dr. Sri Sampurnanand

The only hope for a humanity in the grip of a frenzy of mass-murder and mass-suicide is the message of Yoga and Vedanta. It augurs well for the world that the chain of men who are able and willing to deliver such a message is not broken. Swami Sivananda is a link in that great chain. As such he deserves the respect and gratitude of all right-thinking men.

May he live long among us to help carry the light, coming down from the sages of old to the darkest corners of the earth.

My Dear Swamiji,

I was indeed very happy to visit your Ashram and to have the privilege of meeting you. I am also very thankful to you for the books you presented to me which will be a valuable addition to my collection of books which I will read with great profit and pleasure. I have, of course, been reading your other books and I shall try to go through all of them. There is need to day for people realising the significance of moral and soul-force which Indian philosophy and Indian system of thought so richly contains. An institution where people could gather and be instructed in the processes of mobilising soul-force with view to bring about social changes without conflict is being felt by all serious thinking people in this country and, I believe, all over the world. Your Ashram can be of valuable contribution towards this. I shall try to remain in contact with the activities of your Ashram, and am looking forward to the privilege of meeting you.

With kind regards,
Yours sincerely
—Jugal Kishore.
Minister, U.P.

On the auspicious occasion of the birthday of His Holiness the Swamiji, I pay my homage to his august self and wish and pray to God for repetition of similar occasions for many many years to come. The presence of His Holiness amidst us mortals is a source of great inspiration. His immortal teachings will continue to lead us a purer life and his saintly presence will ever give us courage and strength of character and in pursuit of sacred path laid down in his teachings we shall proceed step by step to Self-realisation. May

God confer upon His Holiness many such opportunities to encourage the mankind to rise above the wordly failings.

—Anugrah Narayan Sinha
Minister for
Finance, Labour and
Agriculture, Bihar.

The activities of Swami Sivananda are too well-known to need any mention. May he live for many more years to inspire people with noble ideals and teachings. My humble Pranams and good wishes may kindly be conveyed to him on the occasion of his birthday.

—Hon. Sri Anugraha Narayan Sinha,

SIVA'S TEACHINGS

Enshrined in Millions of Hearts

The Divine Life Society, under the guidance and inspiration of Sri Sivanandaji Maharaj, has been founded at a number of places and has likewise inspired those who have come in contact. The value of the teachings of Swamiji has been enshrined in the hearts of milions of our countrymen and I am sure this occasion of the celebration of the 67th Birthday of Sri Swamiji will give further impetus to those who have been in touch to follow the footpath laid down by the Divine Life Society.

—The Hon'ble Sri Dr. Anugraha Narayan Sinha,
Minister for Finance, Labour and Agriculture,
Bihar

GREETINGS FROM NATIONAL LEADERS

I am glad to associate myself with the celebrations of 67th birthday of Swami Sivanandaji of Rishikesh. We are very fortunate that Swamiji should have taken no small trouble to awaken human curiosity in the nature of the Universe and in the life of this Planet. What is more, he has done so much to give a satisfactory synthesis in a simple form of the wisdom of our ancient sages so as to enable us to live our life in fulfilment of our obligation to God and his creatures.

I wish Swamiji many happy returns of the day and pray to God that He may give him enough strength to realise what he considers, to be his mission in his life."

—The Hon'ble Morarji Desai,
Chief Minister, Bombay.

Swamiji is a very popular figure today. He is a great Mahatma. My son reads Swamiji's spiritual lessons regularly. Sri Swamiji is a God-realised saint, of whom I have heard very much.

—B.Das, (Ex-Premier of Orissa),
Member of Parliament,
New Delhi.

Chyavanaprash of your Pharmacy has done considerable good to me in strengthening my memory and curing nervous debility.

Hon. Sri Nizar Ahmed Sherwani,
Minister for Agricultre,
United Provinces.

USEFUL YEARS OF SERVICE TO HUMANITY

I send my deepest respects and congratulations to Swami Sivananda on his completing 68 useful years, nearly most of which have been spent in the service of humanity. I have often thought to spend sometime at the Yoga-Vedanta Forest University.

I have had the privilege to pay my respects to Swamiji in September, 1952, when I was on my way to Badri-Kedar. I vividly remember the conversation that I had with Swamiji and ever since want to be at his feet at least for a few weeks. I hope and pray to get such an opportunity again.

Sri G.B. Kotak
Ex-Finance Minister,

The name and fame of Sri Swami Sivananda have filled the whole of India and I can only say that I join with all those who are fortunate enough to be present on the occasion in offering homage to the great saint.

—P.V. Rajamannar, Chief Justice,
Governent of Madras.

I am most grateful to you for so kindly remembering me and sending me this fine book: *Mind Its Mysteries and Control*.

—Sri B.G Kher, Poona,.

PANACEA FOR HUMAN ILLS

It is indeed, through the guidance and help of Mahatmas like your Holiness that there can be peace and happiness in this transitory world and people goaded by feelings of greed and lust can be saved from untold sufferings and miseries. I am confident that much of our pain will vanish if we act up your directions. I shall always consider it a privilege to comply with your Holy commands.

I have gone through some of your books. They contain all that is required to make one a real man. The books have been written in simple language and can very easily be understood by a student of Yoga.

—Hon'ble Sri K.N Gairola, M D (Vienna),
M.L A Health Minister, Tehri Grahwal.

It gives me great joy to learn that the Sixty-fifth Birthday of Sri Swami Sivananda will be celebrated on the 8th September and that in commemoration of this happy event, a special issue of the *Divine Life* will be published. Readers of the *Divine Life* have been benefited immensely in the past years in their search for Truth and the elevation of their spiritual outlook. On this happy occasion I cannot but bring to my mind Sri Swamiji's service in the cause of spiritual education. I pray God to spare Sri Swamiji for many more years for the benefit of humanity. I also sincerely wish the journal a long life of useful service.

—HON'BLE SRI K.T. BHASHYAM,
Minister for Law and Labour,
Govt. of Mysore.

I along with my wife happened to visit the place. about the end of June this year, in the company of Dr. Opal and his wife from America; since we all happened to be staying in one Hotel at Dehra Dun in those days. It was he who expressed a keen desire to meet Sri Swamiji that forenoon. How extremely kind of Sri Swamiji to give us all Darshan in spite of his rest—time as it was nearing 11 a.m. Sri Swamiji gave me a few books that I have since read and got quite a bit of idea of his wonderful doings for the general good of Humanity. On returning home, I spoke to my friend who is already inclined towards spirituality. We have decided to obtain two different Journals of the Society, with the object of learning something through the guidance of the NOBLE MAN nearer God.

—Colonel Sampat Singh,
Retired Home Minister
PATIALA.

ANANDA KUTIR—A CENTRE OF BLISS

Madras Chief Minister's Impressions

Dear Swamiji,

My Namaskaras and grateful thanks for the affection and hospitality shown to me during my visit to your Ashram yesterday. I was much impressed with the serene and at the same time lively atmosphere prevailing in the Ananda Kutir Ashram, which I should say, is really a centre of Anand. The bank of the Ganga hollowed by the Himalayan beauty, which serves as the seat of your spiritual activities, offers attraction, not only to the mind but also to the soul. My feeling that religion is not a thing kept aloof from peoples' day-to-day worldly life, but a thing ingrained in every inch of the life is but corroborated by what I have seen actually in your Ashram.

With best regards,
Your Sincerely,
—P.S. Kumaraswami Raja
Chief Minister of Madras.

One thing strikes one that even in his early days, Swamiji was serving humanity in the best way he could in the Straits Settlements and wherever he went……I have been in correspondence with him and have seen the numerous books which he has written on subjects of the greatest value to humanity. To me it is a matter of very great joy that I have been able to meet him. I found that he had engaged himself in unwearied action in the service of the world. I have no doubt at all that blessed as we are from time to time with the help of such great souls devoted to the cause of humanity, imbued with a love not only for humanity but for all creatures of the Lord, there is a great future before the people of our country.

—HON'BLE SRI B.G. KHER,
Chief Minister, Bombay.

I have a vivid recollection of my meeting with Sri Swami Sivanandaji Maharaj in Poona a few years ago when he had come there in the course of his tour in India and I was greatly struck by his personality which reminded me of the description given in some of our ancient books of the Rishis of old and of other men of realisation.

There was about him an air of great serenity which characterises persons devoted to the pursuit of spiritual well-being. It is my earnest prayer that he may be spared long to continue the noble work he is doing.

—Shri B.G. Kher.

I am very glad to know that Sri Swami Sivanandaji will be celebrating his 67th Birthday on the 8th September, 1953. For a number of years now the Swamiji has, through his life and works been spreading the light of our spiritual knowledge all over the country. I sincerely hope and pray that he will live many more years to continue this noble work.

—Sri B.G. Kher,

IN CONNECTION WITH
SWAMI SIVANANDA'S ALL-INDIA TOUR

Message from

The Hon'ble Sri B.G. Kher

CHIEF MINISTER, BOMBAY

26th Agust 1950.

Dear friend,

I am happy to hear that Swami Sivanandaji is going to visit Bomby. It is people like him who will be able to restore the fast disappearing reverence for Dharma in the minds of the young. नियतं and सततं कुरु कर्म त्वं is his motto and also अनासक्ति. I send my respectful homage.

Yours Sincerely,
—B.G. KHER

Message From

The Hon'ble Shri Morarji Desai
Home and Revenue Minister, Bombay.

Secretariat, Bombay,
26th August 1950.

In order to be able to transvalute the current values of life I hope the citizens of Bombay might avail themselves of the opportunity to hear Shri Swami Sivanandaji of Rishikesh who has written good books on our ancient civilization and culture.

—MORARJI DESAI

Sivananda has revived the Yoga Culture.

—Sivanandan Prasad,
Law Minister, Patna.

SOME REMARKABLE FACTS ABOUT SIVANANDASHRAM

Sri A.K. Sinha

Retd. Inspector-General of Police, Patna.

My wife and I have been for over a week in the immediate spiritual presence of his Holiness Sri Swami Sivananda Saraswathi, the founder of this unique institution, and who is adored not only by millions of your countrymen, but also by thousands of citizens of other countries in both the hemispheres. We hope to extend our stay here over the whole duration of a month, and I feel sure if visitors come to this place, they will be struck with several amazing things. For example :

1. The visit of high-placed foreigners, several belonging to foreign embassies, to His Holiness and the impression they have carried with them.

2. Even in this hot weather there are white Sadhaks here ; in fact my next door neighbour is a French Lady. A good many foreigners spent their Christmas here in last December. In this context it must be particularly noted that despite the fact that the president, Vice-President, several Governors and many Ministers have been here, the Government of India have not risen upto their duty of showing active interest in this unique institution.

3. The fact that this is the only institution in the world, barring Theosophical Society, where all religions are equally respected, and from where the message of universal love and brotherhood unceasingly goes to all parts of the world. I should say that the existence of such a cosmopolitan Ashram in our country only proves that the claim of the Prime-Minister that ours is a secular state is correct.

4. A typical statement published at the instance of a foreign Christian Padre not very long ago was that Swami Sivananda has brought him nearer to his Christ. Many Muslims from Pakistan, Syria, Egypt, Iraq, and Afganistan are as much devoted

to Swamiji as the Buddhist, the Hindu and the parsi followers are. If some of my friends come now, they will find Buddhists sent here by the Thailand Embassy for receiving training in Yoga.

5. Whatever may be the nature of the attitude of Americans to the utteranes of our Prime Minister, Americans have an immense love for Swami Sivananda. Among them that visited the Ashram, there was a great American professor Mr. E.A. Burtt of Cornell University, who not only stayed here in surroundings which could not possibly suit him and his ways of life, for a month, but also gave and listened to many lectures. He learned not only Yoga, but also our philosophy. His wife was with him. Two of the two hundred books in English by Swamiji, are text-books in the California University. Mr. Bowles, an ex-American Ambassador in India, was about to visit Swamiji when the Democrats lost the elections in America and he had to go away.

6. Whatever may be the cause, the work of our embassies abroad, with regard to the spread of knowledge of our country, is ineffective We should certainly try to improve it, and it should be a matter for agreement that through our Ashram here we can do a beautiful piece of work in support of the laudable foreign policy of our Prime Minister. And at what cost ? Ridiculously cheap it should be, in my opinion The big foreigners have respect for the Holy Man and for

every word that he utters. India Government should be imaginative enough to spend a few thousands to provide a decent bungalow with bath-room facilities for their stay here at the Ashram.

7. His Holiness has no bank balance. He largely depends on divine and human donations. He spends lakhs a year over free gifts of books sent all over the world, and on free medicines and food to thousands who come uninvited to the Ashram.

8. The activities here include the establishment of a hospital provided with X-ray, Dia-thermy, etc. There is an Ayurvedic Dispensary where pure medicines are prepared by selfless workers. An eye-hospital building is under construction and hundreds of operations have been perfomed by selfless doctor-devotees of His Holiness. Divine Will appears to be working every minute through this selfless Mahatma, who gives, gives and gives, never expecting any return.

Facts are too many to be enumerated. People should visit the Ashram and see these facts for themselves.

PLATINUM JUBILEE

70TH BIRTHDAY OF
SRI SWAMI SIVANANDA

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By dissemination of spiritual knowledge far and wide
By training spiritual aspirants in Yoga and Vedanta
through the Yoga-Vedanta Forest University,

By the establishment of institutions like

(i) The Sivananda Charitable Hospital,
(ii) The Sivananda Primary School,
(iii) The Sivananda Ayurvedic Pharmaceutical Works,
(iv) The Viswanath Mandir,
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in order to exemplify in themselves the tenets of Life Divine, to inspire and guide mankind, and to give a lead to the leaders of the world

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The Secretary,
Divine Life Society, P.O. Sivananda Nagar, (U.P.)

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Contributions may be in cash or in kind, e. g., rice, dhal, pepper, atta, sugar, kerosene, soap, cloth, etc., etc.

Secretary,
DIVINE LIFE SOCIETY,
P.O. Sivananda Nagar, Rishikesh

GREETINGS FROM
RASHTRAPATI

On the occasion of Swami Sivananda's seventieth birthday, I send my greetings and best wishes to Swamiji and all those whom his teachings and his own example have inspired.

—Dr. Rajendra Prasad,
President of India.

SRI A. B. N. SINHA

A follower of the late Sri Rup Kalaji, Sri Rai Saheb A.B.N. Sinha is one of the greatest disciples of Sri Swami Sivanandaji Maharaj under whose guidance he has been pursuing the path of Divine Life, practising the Sivananda-Yoga or the Yoga of Synthesis for the past two decades.

A versatile journalist with a gifted pen, Sri Sinhaji is a great Nishkamya Karma Yogi who takes a very keen interest in all spheres of social service ; and the greatest service he has rendered is the dynamic spiritual awakening that he has brought about through his illuminating articles in the various Journals. He has introduced Sage Sivananda and his Upadesha to the people by writing frequently articles on the life and teachings of Sri Swamiji Maharaj A thrilling work from his pen : "*Sivananda: the Prophet of the New Age*" has inspired thousands all over the world, and the book has been translated into German and published in Europe.

Sri Sinhaji took a leading part in the establishment of the Bihar Provincial Divine Life Society in 1949; and also in the historic visit of H.H. Sri Swami Sivanandaji Maharaj to Patna in 1950, during H.H's all-India Tour. Sri Swamiji visited Sri Sinha's house and conducted prayers there.

Sri Sinhaji is simplicity and nobility personified His writings, too, share these divine qualities. They appeal to the heart of the readers, as they emanate from the heart of the author. In simple, direct, forceful style, Sri Sinhaji closely resembles his divine Master Sri Swami Sivanandaji Maharaj. One cannot lay the book down till it is completed.